

Number 10

**TEACHING AMERICAN INDIAN HISTORY:
A SELECTION OF COURSE OUTLINES**

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Introduction

Probably the most difficult aspect of teaching courses on the history of American Indian people is coming to terms with one's own ignorance. Anyone who tackles the task of teaching Native American History has to face up to the fact that the subject cannot be encompassed in a fixed number of class hours or a traditional academic ritual. There are at least three reasons for this.

First, the native past is too extensive to be "covered" by a single individual or course. Courses that begin in 1492 ignore centuries of cultural change by definition; courses that focus on the colonial era convey the erroneous idea that native cultures have disappeared. There is always more chronology to cover than class hours available.

Second, Indian people did not categorize their lives or institutions as Europeans do. Thus a course on "history" cannot avoid discussing topics conventionally covered by fields such as folklore, ethnography and linguistics, if even in passing. A simple treaty negotiation cannot be understood without a description of tribal political traditions, religious values, and geographical perceptions. To ignore these other dimensions is to risk reducing native people to two-dimensional actors who imitate Europeans in their ambitions and goals. At the same time, to convey a "native point of view," instructors are forced to walk far out onto thin ice. (Anyone who has heard themselves saying things like, "The Crows believed that....," knows the sound of that ice cracking and the feel of cold water in the nostrils.)

Third, teaching about American Indians requires that an instructor attempt to convey the differences between a Western and Non-Western view of the world. Even instructors at tribal colleges who are Native American and who face classes made up only of members of their own tribe, have to present students with an image of a world that is not modern and a people whose values are generally unrepresented in the curriculum. For most people, Indian history classes contain some mixture of Indian and non-Indian people and this only complicates things for the instructor. He or she must speak to students who enter the course with a variety of expectations and preconceptions, be sensitive to this variety, and present new information all at the same time.

The course descriptions and syllabi contained in this Occasional Paper in Curriculum are an unscientific cross-section of approaches to teaching American Indian history. They came to us in response to special invitations as well as a general request for sample syllabi in recent issues of the Center newsletter. The three invitations went to three people who teach in radically different settings. I asked each instructor to submit a course description and a short explanation of why they designed the syllabus as they did. These three invited statements and syllabi lead off the volume.

Carter Blue Clark, Professor of American Indian Studies at Long Beach State University in California begins with a description of how one Native American scholar designs a course for Indian and non-Indian students. Second, Peter Frederick of Wabash College in Crawfordsville, Indiana, offers an almost opposite situation: a non-Indian professor attempting to construct a course for non-Indian students that somehow conveys tribal values as well as historical information. Third, Dorothy Still Smoking and Darrell Kipp, describe this same process in a setting where both students and staff are members of the same tribe, in this case the Blackfeet of northwestern Montana. Together, these three statements (and their accompanying course descriptions) provide three alternative approaches to the native past. The syllabi which follow--arranged alphabetically by the name of the instructor--both echo and refine these initial statements.

These assembled syllabi cover a wide range of teaching environments. James Axtell, Clara Sue Kidwell and Melissa Meyer offer outlines for courses taught at research universities which address the needs of graduate students as well as undergraduates. Matthew Dennis, John Juricek, William Swagerty, Colin Calloway, Jay Gitlin, Vincent Vinikas and Charles Roberts offer courses that are aimed primarily at undergraduates even though they teach at institutions with graduate programs of varying kinds. Other contributors offer courses at community colleges with largely non-Indian student bodies (Austin Community College, Niagara Community College and San Diego Mesa Community College), and at undergraduate institutions such as Bates, Bowdoin, and Chicago's unique NAES College (whose programs are designed for working adults within the Indian community). Bruce Cox of Carlton University in Ottawa provides us with a Canadian version of things with his syllabus for a course on "North American Native Studies.

Because we assume all instructors in this field must accept the fact that even the best courses can only address a part of the Native American past, we wish to emphasize that these syllabi are meant as guides and stimuli; they are not models to be emulated. Successful courses have to respond to particular settings and the backgrounds of potential students. Readings must be selected that are both appropriate in terms of length and in terms of their ability to bring students ideas they may not have encountered previously. The advantage of our inherent ignorance, of course, is that these courses--like the subject of Indian history itself--can evolve and shift their areas of focus. The subject is so vast and has so much to teach us that it can be approached in an endless variety of ways. We hope, then, that readers will use this Occasional Paper as a book of ideas and alternatives and will draw on it to chart their own educational course with their students.

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The Newberry Library

TEACHING AMERICAN INDIAN HISTORY: A SELECTION OF COURSE OUTLINES

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- 202 Biographies of Native American Leaders.

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- 211 The Indian In America.

John Steiger
Social Sciences
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Terry Straus
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219 Dynamics of Indian History and Culture (1987, 1988)

Paul Stuart
Social Work
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225 History of Native Americans, 1492-1900.

229 Studies in American Indian History: The 20th Century.

William Swagerty
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231 Indian-White Relations In North American History.

Vincent Vinikas
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University of Arkansas at Little Rock

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TEACHING INDIAN HISTORY:
AN INDIAN HISTORIAN'S PERSPECTIVE

C. B. Clark
California State University
Long Beach

Recently someone asked me how I got interested in American Indian history as she stood before me and looked at my light complexion. I replied that I was born into it; membership in my Creek tribe beginning at birth. I have always been aware of the history of my tribe having heard stories about ancestors who were tribal leaders. My mother and one aunt attended Bacone Indian College in the 1920s and maintained their contact with that school in the succeeding years. An aunt and uncle worked for years in eastern Oklahoma's Methodist Indian Mission conference and I fondly recall attending summer Indian camp meetings during my childhood. My Chickasaw aunt kept me informed of her tribal activities while I was growing up. Indian school mates made me aware of different tribes.

My family stories included reminiscences of tribal ancestor Isparhecher, also called Spa-he-cha, a Civil War veteran, Indian Territory tribal judge, and Creek principal chief from 1895-99. Isparhecher is best known as leader of the violent opposition to the outcome of a tribal election known as the "Green Peach War" of 1882-84. He also stands out in Creek history as a recalcitrant opponent of Dawes allotment. He came from Cussetah town, and over the years I have maintained my membership in the church community of Big Cussetah. My great grandmother and great aunt are buried there underneath traditional burial houses. It is located southeast of Okmulgee, Oklahoma, in the center of the Creek Nation. Additionally, I regularly join annual ceremonies at dance grounds in the Muscogee (Creek) Nation.

My curiosity about the history of other native peoples in the United States came through graduate training in United States history and the study of the American West. I took no special classes, aside from anthropology, on Indian culture and history when I was in school because none were offered. I did pick up bits and pieces from my own reading. Intense scrutiny of Indian ethnohistory came only

after I entered American Indian Studies and had to teach about the broad sweep of the interaction of peoples within the Americas running from prehistory down to the present day. As jobs or appearances took me to different regions of the nation, I learned about other Indian cultures. I was a guest in Indian homes, attended powwows, participated in Indian conferences, and helped establish various Indian-related programs. I learned more and more about Indian ethnology and history.

When I began to teach in Indian Studies many years ago there was little to draw upon that was not in the Euroamerican colonial tradition of "lo, the poor Indian." Even much of the anthropological material that was available dealt with the all-but Vanished American, while sociological and psychological studies of urban native peoples focused almost exclusively on alcoholism resulting from the natives' failure to assimilate fully into urban Anglo-America. Upon moving to California one of the expectations was that I would teach a course surveying the cultures and histories of California Indians. It proved extremely difficult to find accurate information, for example, on the mission Indian experience in California that was not

in the mold of kindly padres bringing the heathen out of darkness and into the light. Material rarely mentioned the demographic catastrophe California natives underwent upon European intrusion, passed over the cultural destruction involved in Hispanicization and Americanization, and never hinted at on-going native resistance throughout California in reaction to Spanish, Russian, Mexican, and American presence. Course outlines from the few instructors who had gone before me like Ed Castillo, conversations with knowledgeable people both Indian and non-Indian in the field, and hasty but wide-ranging reading in nearby libraries gave me guidance for teaching a survey of native California. As the months went by I met California Indian people who could and would come to my classes and speak discerningly on their own experience and tribal history. Fortunately, one of the most sacred California Indian sites, the village of Puvungna, makes up part of the California State University campus. A class field trip to see first-hand the location of a noted village could easily be accomplished within one class period since it is just across the campus. A marker dedicated in 1980 distinguishes the site as the place for the formation

of the major post-contact Southern California coastal Indian religion, Chingichngish. The field trip is so easily done within one class period that I adopted it for other Indian Studies classes as well. The trip serves as a vehicle for Indian history students to experience a little California Indian history as they look down a grassy knoll where the village once stood. Students also learn some insights into who the California Indians were, their enormous diversity, their fates, and contemporary survivals.

The campus field trip provides an early plateau for the introductory American Indian Studies class, AIS 100, which will be the focus of the remainder of this essay. I inherited a course title, American Indian History Before 1871, and a content description from the campus catalog. I could arrange the material anyway I saw fit. State laws mandating more basic skills training in higher education and broad outlines for an American Indian perspective in the content helped establish some of the boundaries for the class. Since the course is the first AIS experience for any student, the content had to be engaging enough to draw students into other AIS classes. Students could enroll in many other AIS courses, but the largest

registration is in the basic AIS 100 course, attendance ranging from 40 for one section to as many as 100 for two sections. A high one semester for one section was 80 students.

The format for the course is lecture with discussion. Through lectures, I attempt to place into perspective a broad theme, such as resistance to intrusion or to assimilation, as well as the topics of pre-history, European colonial empires, legal status of indigenous peoples, and more. The course outline is arranged chronologically since that is a natural approach that appeals to college students accustomed to it. Within the chronology, though, there is much flexibility for using different techniques to get across my points and to interact with the students.

Published materials cannot achieve for the student the sense of being inside a different culture that a hands-on experience can provide. After an introductory session at the start of the class giving information on course content, exams, requirements, and the students' futile attempt to define an "Indian," along with other terms they will face, I comment on the legal definitions of an American Indian/Alaskan Native. The second class session is filled with a

role reversal game in which students participate in two distinct cultures wholly unrelated to anything they have previously encountered -- away from an Indian reservation. Uses of silence, eye contact, and other unique qualities of aboriginal society are brought out during the hour and a half class. Students have a deeper appreciation for cultural differences and a slightly greater sensitivity to them following their engagement with the cultures. I borrowed the game from Indian Education staff at the University of South Dakota in Vermillion. For purists who advocate lectures only, in its defense I can state that it works well. For education majors, the game raises questions about value judgements regarding non-verbal pupils in a classroom. For nursing majors, the game underscores the dangers in diagnosing a darkskinned patient with blue lips, a usual method of diagnosing a heart attack. It is a culturally-laden technique in medicine that does not work with darkskinned people because blue lips do not readily show on them.

Simple questions with highly complex answers motivate the course. Students need to know foundation information such as who is an "Indian" under United States law and how the varying definitions

have been used to discriminate against Indians or to deny them services, demographic impact of European colonialism, land loss under Americanization, cultural loss and survivals, American Indian contributions to the Europeans and the Americans, Indian impact upon the early American republic, and on-going conflicts. Spaniards' questions upon first encounters with native peoples as to who they were, their origins, and how best they could be made to serve the Europeans' desires, evolved into treaty relations and diplomatic councils. Through the years the earliest notions regarding subject peoples became international law, British practice dealing with the frontier of the colonies, and eventually American jurisprudence toward American Indians.

The simple question of what happened to the California Indians, asked on the campus field trip, leads to a discussion of the pioneering work of demographers Sherburne Cook and Woodrow Borah, who tried to answer the same inquiry. Historiography is really human interaction and perception. Since all states contained Indians at one time, a state-based discussion of Indian history is a good start for any survey course treating American history.

An American Indian history course raises many other questions regarding how the United States developed and at what cost to those originally here. Many students are surprised to learn during the semester that not all people in the nation are equal either before the law or in their slice of the American pie. Oftentimes, discussions deal with why native peoples have been excluded from past histories and what can be done about correcting that omission.

The course textbook most recently has been Arrell Gibson's The American Indian. Its chronological approach is useful for the class, but its treatment of archaeology, linguistics, and California Indians are weak points. Lectures supplement some of those areas. I have successfully used William T. Hagan's American Indian in the past, but wanted to try Gibson's work when it came out in 1980. D'Arcy McNickle's Native American Tribalism and Alice Kehoe's North American Indians both have cultural coverage that are pluses. For the same reason, Roger Nichols's reader, The American Indians, does not serve my purpose of emphasizing American Indian cultural persistence. Sometimes I have supplemented a textbook with reserve readings held in the campus library. Other times I have utilized a novel for

the more contemporary era covered in the class. Suggested readings on the course outline list both scholarly works and novels in the hopes that a title will capture a student's attention and curiosity.

In spite of my years in the classroom I am still surprised each semester when some student makes a comment that rears the head of stereotypes anew. I am continually reminded that even the most fundamental information about American Indians comes as a revelation to many people. Following the recent showing of a film on a contemporary Cherokee stomp dance, one female student in a graduate course exclaimed, "I thought this class was about Indians!" I was taken aback by her outburst and replied that it was about Indians. She retorted that she had grown up in Oklahoma and she knew that all real Indians lived in tipis. There was not a single tipi in the film on the Cherokee of today; therefore, for her, they could not be real Indians. I carefully let the other students in the class respond and offer some corrective to her notions of what constitutes an "Indian", where they live, and what their housing looks like. If ever there

was a golden opportunity for a student to do a term paper on Indian housing, this was it. The incident underscored the fact that each generation must relearn what their parents forgot or ignored. The teacher's challenge is revived with each new class session.

COURSE DESCRIPTION

A survey of the histories and cultures of American Indian peoples in North America from pre-contact to 1871 and an analysis of the political, cultural, legal, and military relationships that developed between the American Indians and European nations. The course is primarily designed as a survey-lecture class. The time span of the course will be from pre-European contact to 1871, with emphasis of United States Indian policy and native resistance.

REQUIRED READING

Arrell M. Gibson, The American Indian: Prehistory to the Present. D. C. Heath, 1980.

GRADING

Grades will be based upon one mid-term examination (1/3), a second mid-term examination (1/3), and a final examination (1/3). The + and the - will be used in grading. Class participation will be taken into consideration in determining marginal grades on the borderline.

OFFICE HOURS

My office is located in F O 4 in Room 174. The telephone number in American Indian Studies is 498-5293. My office hours will be from 12:30-3:00 P.M. on Mondays and Tuesdays, and by appointment. Students are encouraged to discuss the course, their papers, projects, or whatever else they may wish to discuss with me.

SUGGESTED READING

Brown, Dee. Bury My Heart at Wounded Knee, 1970
Debo, Angie. A History of the Indians of the United States, 1970
Hagan, William. American Indians, 1968
Jennesse, Diamond. Indians of Canada, 1967
Joseph, Alvin, Jr. The Indian Heritage of America, 1968
McNickle, D'Arcy. Native American Tribalism, 1973
Moquin, Wayne, and Charles Van Doren, eds. Great Documents in American Indian History, 1973
Prucha, Francis Paul. Documents of United States Indian History. 1975
Washburn, Wilcomb. The Indian in American, 1975

COURSE OUTLINE

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WEEK 1 Introduction: Definition of "Indian": Cross-Cultural Perceptions

Suggested Reading: George Guilmet, "The Nonverbal American Indian Child in the Urban Classroom." Ph.D. dissertation, University of California, L.A., 1976.

WEEK 2 First encounters of Europeans and native peoples

Required Reading: Gibson, 16-35, 37-85

WEEK 3 Spanish Conquests of Mexico and Peru

Required Reading: Gibson, 92-94

Suggested Reading: Josefins Oliva de Coll, La resistencia indígena ante la conquista, 1976

Fray Bernardino de Sahagun, General History of the Things of New Spain. Vol. 12: The Conquest of Mexico, 1975

Herbert Cerwin, Bernal Diaz: Historian of the Conquest, 1963

Nathan Wachtel, The Vision of the Vanquished: Peru through Indian Eyes, 1977.

WEEK 4 Las Casas-Sepúlveda Debate: Spanish Indian Policy

Required Reading: Gibson, 94-113

Suggested Reading: Lewis Hanke, All Mankind Is One, 1974

WEEK 5 French and Dutch Colonial Indian Policies

Required Reading: Gibson, 115-160

Suggested Reading: Bernard Hoffman, Cabot to Cartier: Sources for a Historical Ethnography of the Northeastern North America, 1961

H. W. Bowden, "Northeastern Indians, French Missions" in his American Indians and Christian Missions (1981), 59-96.

WEEK 6 Russian and English Indian Policies: FIRST EXAMINATION

Required Reading: Gibson, 161-193, 194-248

Suggested Reading: Hubert H., Bancroft, History of Alaska, 1885James Axtell, Through the Glass Darkly: Colonial Attitudes toward the Native Americans, 1973Douglas Leach, Flintlock and Tomahawk: New England in King Philip's War, 1968Neil Salisbury, Manitou and Providence: Indians, Europeans, and the Making of New England, 1982

WEEK 7 Early American Nation Period: Formation of National Indian Policy; League of the Iroquois

Required Reading: Gibson, 250-277, 280-292

Suggested Reading: Francis Prucha, American Indian Policy in the Formative Years, 1962Harvey Chalmers, West to the Setting Sun, 1944. Fictionalized biography of Joseph Brant (Thayendanege).Reginald Horsman, Expansion and American Indian Policy, 1967Bernard Sheehan, Seeds of Extinction: Jeffersonian Philanthropy and the American Indian, 1973Black Hawk: An Autobiography, ed. by Donald Jackson, 1964

WEEK 8 Indian Removals: Example of the Cherokee "Trail of Tears" Film

Required Reading: Gibson, 293-329

Suggested Reading: Thurman, Wilkins, Cherokee Tragedy: The Story of the Ridge Family and the Decimation of a People, 1970Grant Foreman, Indian Removal, 1932Jan Jordan, Give Me the Wind, 1973. Biographical novel of Cherokee leader John Ross.Michael Green, The Politics of Removal: Creek Government, 1982

COURSE OUTLINE

WEEK 9 Campus Field Trip: California Indian Experience

Required Reading: Gibson, 81-82, 109-111, 350-352

Suggested Reading: Robert Heizer, ed., The Destruction of the California Indians, 1974

WEEK 10 Formation of Reservation Policy

Required Reading: Gibson, 417-418, 334-360

WEEK 11 The Indian and the Civil War

SECOND MID-TERM EXAMINATION

Required Reading: Gibson, 364-383

WEEK 12 Minnesota uprising: Navajo Long Walk: Reconstruction

Required Reading: Gibson, 383-386, 398-403

Suggested Reading: Annie Abel, The Slaveholding Indians, 1915-
1925 Ralph Andrist, The Long Death, 1964

WEEK 13 Peace and War on the Plains:
Washita Massacre: Blueprint for Custer
at the Little Big Horn?

Required Reading: Gibson, 386-422

Suggested Reading: Robert Utley, Frontier Regulars: The U.S. Army and the Indians, 1973

T. A. Eldger and V. Hoffman, "Moving Behind's Story of the Battle of the Washita," Chronicles of Oklahoma, 33 (Spring, 1955), 137-41.

Kenneth Hammer, ed., Custer in '76: Walter Camp's Notes on the Custer Fight, 1976

"Iron Teeth, A Cheyenne Old Woman" in Thomas Marquis, comp., Cheyenne and Sioux: Reminiscences of Four Indians and a White Soldier (1973), 4-26.

WEEK 14 End of Tribalism?

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Required Reading: Gibson, 426-459, 464-469

Suggested Reading: Hamil Garland, Captain of the Grey-Horse Troop, 1902

WEEK 15 Summary and Review for the Final Examination

Suggested Reading: A. Grenfell Price, White Settlers and Native Peoples, 1949

William Brandon, "American History and The American Indian," The American West, 2 (Spring, 1965), 14-25, 91-93.

WEEK 16 FINAL EXAMINATION

Section 1 #0122 Dec. 20 10:15 A.M.

Section 2 #0123 Dec. 16 10:15 A.M.

FOOD CROPS

Corn
Potato
Beans
Squash
Casava
Pumpkin
Tomato
Red peppers
Native berries
Varieties of nuts

PRODUCTS

"Turkish" tobacco
"Egyptian" Cotton
Quinine
Coca
Ipecac

INVENTIONS

Textile weaving
Heliograph
Canoe
Hammock
Snowshoes
Ball games
Parka
Poncho
Town structure
Sod House
Adobe Bricks
Frank Lloyd Wright's
 "Natural House"
Marbles
Jacks
Boy Scouts

LINGUISTICS

Quonset
Jaguar
Coyote
Hooch
Caucus
Mugwump
Appalcosa
Peewee
Punk
Pontiac automobile
Alaska
Connecticut (Quonentacut)
Kansas
Iowa
Massachusetts
Missouri

NOTABLE INDIANS

Jim Thorpe
Ely S. Parker
Maria Tallchief
Will Rogers
Jay Silverheels
Buffie St. Marie
N. Scott Momaday
Vine Deloria, Jr.
Charles Curtis
LaDonna Harris
Benito Juarez
Porfirio Diaz

NAME _____

(65 points)

Provide the most correct answer. Each question is worth two points.

1. One of the foods that was consumed by California Indians that sat them apart from other Indian peoples in North American was the _____.
2. Pre-contact California had a dense population and
 - a. continual, all-out warfare among bands
 - b. strife over material possessions that led to periodic warfare
 - c. a total lack of warfare
3. The adventurer who caused the Spanish to increase their presence along the West Coast, including California, in an attempt to block outside threats, was
 - a. Cabrillo
 - b. Coronado
 - c. Drake
 - d. Villa
4. What was secularization. In which period did it strike the California natives? (5 points)
5. The site of Puvungna in Southern California is sacred because of the
 - a. Chunginishnich ceremonies
 - b. salubrious climate
 - c. location near the beach
6. The native peoples who resided on the campus of California State University in Long Beach are known as the _____.
7. Of the major periods in California history discussed in the class, which period was the worst in terms of native population decline?
8. After 1850, the California legislature provided for a series of laws that _____ Indians, and in many instances led to sales of Indians over debts.

9. The last Indian resistance in an organized basis within the state of California took place in the lava beds and involved the
- a. Yuma
 - b. Chemehuevi
 - c. Modoc
10. American Indians left the Union by which method among the following methods at the start of the Civil War?
- a. convention
 - b. treaties
 - c. declaration of war
 - d. voting themselves out
11. The Confederation cause in the West was lost in two major battles involving American Indian troops. On March 6, 1862, Confederate forces were defeated in Arkansas at the battle of _____.
12. The "Long Walk" of the Navajo people to the camp on the Pecos River in New Mexico during the Civil War took them to exile at the camp called _____.
13. Which of the choices below suffered the most severe penalties for their involvement on the side of the Confederacy during the Civil War?
- a. the South
 - b. Indian Territory
14. In an important Supreme Court decision in 1871, Stand Waite and Elias Cornelius Boudinot lost their dream of riches over the issue of
- a. cattails
 - b. liquor
 - c. tobacco
 - d. hominy
15. Why would the author of your text say, "The seeds of destruction for the . . . Tribes were sown by the Reconstruction treaties"? What two aspects especially doomed tribal government existence? (8 points)
16. "_____ was the principal leader of the Santee Sioux uprising in which it is estimated that Indian insurgents killed 700 settlers."
17. According to your textbook, Chief Standing Bear led his people from Nebraska on their Trail of Tears in 1877 into Indian Territory. The Indians were members of the tribe known as the
- a. Ponca
 - b. Apache
 - c. Pawnee

18. In the 1868 Treaty of Fort Laramie the United States withdrew from the Bozeman Trail forts. The United States, in effect, surrendered to the terms demanded by which Indian leader?
- a. Sitting Bull
 - b. Little Crow
 - c. Red Cloud
 - d. Men Afraid of His Horses
19. Carlisle, Pennsylvania, lends its name to a type of institution for American Indians. What is the name of that institution and what was its purpose? (4 points)
20. The peace leader of the Southern Cheyenne, attacked in two famous assaults on the Southern Plains, is known as
- a. Iron Nose
 - b. Black Kettle
 - c. Red Middle Voice
21. In a famous case before the United States Supreme Court, John Elk v. Charles Wilkins, the court determined that the Fourteenth and Fifteenth Amendments to the Constitution did
- a. apply to Indians
 - b. had no bearing on Indians
 - c. not apply to Indians
22. The Huncpapa Sioux leader who led the religious escape from the reservation confinement in South Dakota and led the opposition against George Custer on the Northern Plains was known as _____.
23. The first great law of the United States, the Northwest Ordinance of 1787, adopted two years before the Constitution itself, pledged a declaration of human rights toward native peoples:

The Utmost Good Faith shall always be observed towards the Indians; their lands and property shall never be taken from them without their consent; and in their property, rights, and liberty they never shall be invaded or disturbed . . . but laws founded in justice and humanity shall, from time to time, be made, for preventing wrongs being done to them, and for preserving peace and friendship with them.

From your study during the last third of the semester in American Indian history, respond to this statement. Either defend or appose it with historical facts. Include in your short answer some points you have learned from your study of American impacts upon native peoples. (10 points)

CEREMONIES AND MEDICINE WHEELS:**TEACHING INDIAN HISTORY TO NON-INDIANS**

Peter J. Frederick
Wabash College

Four students are sitting on the floor of the classroom, with the tables pushed aside. Another student stands in the middle. The pattern represents the four directional points of the medicine wheel, a sacred North American Indian symbol. The student in the center, a "ten year old boy," approaches each of the four "elders"; each in turn tells part of a story and hands him a "sacred stick." The bringing together of the four separate sticks into the middle reinforces the story of a once disunited and warring group of nations now united into one people. The "Great Plains Story," as the students named their thoroughly imaginary creation, is told to all ten year olds in an annual ceremony intended to spur them to smash the walls of their oppression and regain the Plains from the "palemen." By collecting the four sticks into a sacred center, the ceremony symbolizes the preservation of an endangered lost culture.

A few minutes later two students, dressed as Indians, enter the room and hold a brief pipe ceremony. They mark up the blackboard with circles, images of nature, and other sacred symbols. They are interrupted by two other students, dressed as white settlers, who enter the room from the East and ask if they can build their cabin (a cardboard box) near the Indians. Their initial response to this intrusion is a reluctant welcome, but as increasingly aggressive requests persist, the Indians are less friendly and oppose further settlement.

It is too late: cardboard boxes began to fill up the room, pushing the two Indians around the tables in a westward direction. The settlers keep marking the territory between them and the Indians with tape on the floor. They also replace the blackboard symbols with lines and squares, skyscrapers and dollar signs. Eventually, not without some futile (mock violent)

resistance, the Indians are forced into a corner of the room, hemmed in with tape. There the two Indians ponder whether to resist or to imitate the settlers, who in their own dress had slowly modernized themselves. Each Indian adopts a different strategy. Although still confined to the corner, one of them puts on a western shirt and jeans and begins trying to throw a football with the two whites while the other turns to drink and reenacting old ceremonies.

During the rest of this final class period of the semester, different regional and tribal student groups, which had been working together all fall, presented their closing "ceremonies." The class began with part of a Lakota purification ceremony and concluded with a meal. The students were encouraged to structure the classroom any way they wished, and were not constrained by their regional identity. The New England group had presented their ceremony early, two days before Thanksgiving. They created a circle and performed a Creek harvest ceremony, complete with sacred sticks, prayers, feast, and ball games, celebrated long before the Pilgrims arrived at Plymouth or the Scotch-Irish to Alabama. The Iroquois group pushed the tables together and presented part of an authentic thanksgiving ceremony. As the faith-keeper recited ritual words thanking the Great Spirit for water, grasses, squash, corn, holy men, warriors, elders, women, children, thunder, winds, sun, moon, and stars, the other group members danced around the tables in celebratory support.

The Five Civilized Tribes of the Southeast played a video of "Cherokee" and led a discussion of the historical errors and myths in it, followed by some details on the real "trail of tears." They concluded with John Cougar Mellancamp's song, "Hot Dogs and Hamburgers," which told sad "stories about the Indian nation" and about "the way the West was really won." The Great Plains group told their imaginary story with the sacred sticks, and the Midwest group put on the historical skit.

The most elaborately symbolic ceremony was by the Southwest group, which portrayed four non-reservation Navajos, each one

manifesting some variation of the challenges of assimilation. One is a rancher, one a real estate entrepreneur, one a drunk, and the last an unemployed former basketball star trying to relive a glorious but dead past. Each reveals an exaggerated form of blustery but empty western individualism. When a fifth Indian enters, a friend dying of cancer, the others stand nervously in a straight line helplessly listening to his woes. Then, each in turn goes to a spot in the room marked as the kiva and returns with subdued demeanor to take a place circling their friend from each of the four directions of the medicine wheel. A "holy man" emerges from the kiva to tell a story of how the recovery of past traditions, symbolized by the shift from the line to the circle, has the power to heal, not just their friend's cancer but the baneful tumors of individualistic western culture in their lives. Their friend will die, but they are "healed" by the communalism of the ceremony and their recovery of Indianness.

These student ceremonies, inspired in part by our recent reading and discussion of Leslie Marmon Silko's Ceremony, concluded an introductory course in the fall of 1987 on North American Indian History to a class of 30 non-Indian students. It was a first course on Native Americans for the students; it was the first time I had taught it. The ceremonies were heavily symbolic and spiritual, displaying modest ethnographic awareness and an impressive understanding of the contrasting cultural perceptions of Indians and westerners. But they were rather superficial in historical knowledge, and thus were a fair summary of the course.

Wabash College is a small, traditionally liberal arts college of some 900 students (all male, with strong Greek system) in a small city in west central Indiana serving a student population primarily rural, suburban, midwestern, and conservative. There is a tremendous need in such a school to broaden the students' cultural awareness and to sensitize them to racial and ethnic groups different from their own (as well as to women's culture). The 30 students in the class, homogeneous with the

exception of one black student and one from Denmark, were a representative sample of the student body. Ten were history majors with the rest scattered among Psychology, Economics, English, Chemistry, Biology, Physics, Religion, and Music. Their prior knowledge of and experience with American Indians and their history was near zero; mine was not much more than that. In stating their goals for the course, most students put down some variation of "to learn more about Indians and their culture as it really was in contrast to Cowboy and Indian movies."

My goals for the course (see the attached syllabus) reflected an ambitious ambiguity about what to "cover" and emphasize. The course was definitely introductory, not necessarily designed for majors. As an historian, I wanted to cover the history of contact between Native Americans and European settlers and as an incipient cultural anthropologist, I wanted to expose students to the ethnographic diversity among different Indian tribes and nations. Moreover, I wanted to demythologize myths about the American Indians, both old negative Hollywood myths as well as newer post-sixties sentimental ones. My content goals, therefore, were unashamedly (and naively) all-inclusive: we would begin with pre-Columbian cultures as variously experienced in different regions of the continent, and then move through the whole history of Indian-white relations from the 15th century to the present.

But I had pedagogical and personal goals as well. Because of some significant life changes going on inside me, reflecting new directions pedagogically and spiritually, I saw the course as an opportunity to experiment with more cooperative group learning as well as to balance mental and cognitive learning with emotional and spiritual insight. Always a risk-taker as a teacher, I anticipated exploring even newer approaches to learning.

I had decided to teach the course for a number of reasons, ranging from a responsiveness to student requests, to the desire for challenge, to a genuine curiosity about a subject which I knew all too little about. Trained as an intellectual historian

in the early 1960s, just as the scope, focus, and methodologies of historical inquiry began to change, I had almost immediately shifted from an emphasis on high culture and the Social Gospel to mass culture and social history. Teaching then in California, I worked up a black history course, which I have taught every year since 1969. In addition, I have occasionally offered courses on American women, other "less than" groups, and the social protest movements that oppression generates. Although students had for years been asking me to teach a course on "Indians," in the face of my enormous ignorance I had consistently refused. After all, was not working up courses in black and women's history enough?

But in the summer of 1986, in my growing capacity as a consultant on innovative classroom strategies for active learning and student involvement, I was invited to Sinte Gleska College, a Lakota institution on the Rosebud reservation in South Dakota. Sinte Gleska was the first Native American Indian institution to be accredited for 4-year degree programs. I spent two days there working with the faculty developing strategies to get their students to participate in discussions. This problem, as I understood the history of Indian education, had a cultural explanation and was addressed by cooperative learning strategies. Eager for feedback on the new methodologies we worked on, the faculty invited me back in September, 1987 to observe their classes, give feedback, and do a refresher workshop.

Because I had begun to study American Indian history, and had developed a concern for the people of Sinte Gleska and the Rosebud, I concluded that it was time to offer a course on American Indians. Doubtless there was some sentimentality in my decision, especially knowing I would be spending three days at Sinte Gleska during the course. But this could only deepen my understanding and add to the students' experience as well. Besides, I knew that the best way to learn a new field was to teach it.

I spent the summer of 1987 reading Indian history, browsing in bookstores, looking for texts, and designing a syllabus for

the course. Reading, of course, only made me more aware of how shamefully little I knew. As other obligations and pressures intruded on my time, it became increasingly clear that the only kind of course I could design was one in which I was learning along with the students. With minimal expertise, I took advantage of our midwestern Indiana location to write to Fred Hoxie at the Newberry Library and Don Parman at Purdue, inviting them to do lectures in the course. That would guarantee at least two days when the students would get informed knowledge from experts in the field. I also invited a colleague to give a guest lecture on Indian art. Because of the need to adapt to the schedules of these three guests, plus my own fall semester commitments off campus, the course design (as seen on the attached syllabus) was fashioned out of some scheduling givens and my best educational judgments in terms of the goals of the course.

Deciding on the books to read added further constraints. Hoxie highly recommended Francis Prucha's Documents of United States Indian Policy, and suggested using his visit to teach some of the documents to the class. My Art colleague was enthralled with the work of Jamake Highwater and recommended The Primal Mind (this was before we learned of Highwater's tarnished reputation because of the way he misrepresented his Indian origins). I usually include a novel in every history course, and examined works by N. Scott Momaday, James Welch, and Louise Erdrich before selecting Silko's Ceremony. As a student of autobiography I had long admired Black Elk Speaks and had just discovered Lame Deer: Seeker of Visions. Because our college was located some 35 miles from the battle of Tippecanoe and the former site of Prophetstown, I decided to read R. David Edmunds biography, Tecumseh. This desirable variety of genres gave us the biography of a local hero, an autobiography, a novel, an essay on philosophy, religion and art, and a collection of political documents. I had every kind of work, it seemed, except history itself.

Of several textbooks I consulted I liked only one, Arrell Gibson's The American Indian: Prehistory to the Present. But it

was too long and expensive, I thought, and if I used it could use little else. Given my goals, this was not the approach I wanted to take. After much indecision, I eventually settled on Dee Brown's Bury My Heart at Wounded Knee, old, readable, and guaranteed to affect students' emotions; Alvin Josephy's Now That the Buffalo's Gone, new, difficult, and designed to explore present issues in the context of the past; and Wilcomb Washburn's The Indian in America, textbookish, short, and cheap. [I am now teaching the course for a second time, and using as basic texts Hoxie's Indians in American History (1988) and Calvin Martin's collection of essays, The American Indian and the Problem of History (1987), as well as Ceremony, Bury My Heart, both Black Elk and Lame Deer, a choice of Edmonds' Tecumseh or The Shawnee Prophet, and readings from Standing Bear, Prucha, Vine Deloria, James Axtell, and Anthony F. C. Wallace.] (syllabus attached)

Having decided upon goals, readings, and special events such as films and guest lecturers, I made two more crucial decisions about the design of the course. The first was to include cooperative learning as a way of handling the difficulty of covering most North American Indian groups throughout history. As explained in detail on the syllabus, I formed six groups, or "tribes," with each responsible for a different region of North America. Second, I decided to begin the course with attitudes, as seen in Hollywood myths and stereotypes, then define some recurring themes, and then immerse us in some strikingly unfamiliar patterns of non-western thinking.

The course began, therefore, with the film, "Apache," which presented a 1950s version of various Indian options for survival, giving a strong message for assimilation as docile farmers. From our discussion of "Apache", the first three chapters of Josephy, and some short selections from DeLoria and Standing Bear as well as from an initial lecture on "Patterns and Problems in Indian History," we identified several themes that guided us through the semester. These included a recurring pattern of confrontation and mutual exchange in Indian-White contacts; the important role

of disease, alcohol, trade, religion, and warfare in this meeting of two cultures; the double-consciousness of Native American identity in the face of the European presence; Indian responses ranging from assimilation to resistance, from the struggle for survival and preservation of cultural identity to the warrior's noble death; cultural diversity and varying responses not only to whites but also among and within different Indian tribes and nations; and the vital role of nature and religious ceremony in Indian life.

This last theme took on increasing importance for the class as we read Jamake Highwater's Primal Mind. Despite his tarnished reputation (which we learned about later), reading and discussing Highwater's book marked an early crucial turning point in the thinking of the class. He wrenched us out of familiar patterns of thought and turned us on our heads. Highwater showed that "in the experience of the outsider [to western ideas] there is an important lesson to be learned," one that involved seeing the relatedness of all things, the celebration of cultural pluralism, the blending of western and primal ways of knowing and seeing, and the ability to transcend one's cultural isolation to understand the sacredness of place and ceremony. The ultimate lesson, Highwater says, "requires vision," seeing things in new ways and learning how "to use our minds to discover meaning rather than truth."

We discussed Highwater over three days. During the first day, as we grappled with the difficult issues raised in the first 50 pages of his book, I asked the students to write a short paragraph summarizing his thesis. They struggled in great pain and grumbled to each other as they discussed their paragraphs in pairs and as a whole class. In their inability to define his thesis clearly they felt the limitations of western linear forms for expressing meaning. As their frustration built, I said to them: "OK, let's try again: draw it!" "What??!!" "Draw it! draw a picture of Highwater's thesis." At first there was silence and quiet reflection, but gradually I noticed consternation turn to

dawning insights as one after another the students began drawing diverse and creative pictures. Some were rather literal and linear (stick figures coming together from their tipis and ranch houses to share gifts), but others were symbolic and circular (sacred trees and medicine wheels). Liberated from the impasse, we looked at each other's drawings and began to understand Highwater and a different way of perceiving reality and visions.

I do not know a whole lot about right and left brain thinking, but I suspect that part of what happened that day was that the students transferred their views of the book from the left brain to the right. The genesis of the idea for me was an anecdote in The Primal Mind in which a Zuni Indian asks the ethnologist, "When I tell you these stories, do you see it, or do you just write it down?" For the rest of the course we understood the importance of drawing pictures, or making objects, or telling stories, or joining in ceremonies in order to explain the meaning (as distinct from the truth) of what we were learning. "You become a prisoner inside all these boxes," wrote Lame Deer about western architecture, and a round rock inside a cardboard box became one group's symbol of Indian-white relations. Another group used four candles, with three snuffed out as another symbolic artifact of the meaning they understood in Indian culture.

The next three weeks of the course were (relatively) more traditional. I gave a couple of overview lectures and the six "tribal" groups researched and gave reports. For the most part the reports were a rather superficial and selective combination of demographic data, anthropological explanations of kinship patterns and housing designs, or political structures, and summaries of the history of contact with Europeans. There were handouts of names, terms and chronologies, and three of the groups used maps and overheads to advantage. One group tried a role play in which they played a panel of white politicians describing the Southwest Indians in order to decide what policy to use against them, but it didn't really work. What we learned from each other was fragmentary rather than interdependently

connected, as I had naively hoped. But fragmentary or not, since we all knew so little, everything we learned was new. My effort to connect the reports to each other by reiterating recurring themes was only marginally successful.

Other educational experiences scheduled during the middle of the course reinforced our sense that however clear the larger goals of the course were, they were not clearly linked together sequentially. In successive classes, for example, we heard group reports on the Plains and Southwest Indians, discussed Edmunds' biography of Tecumseh, spent a day discussing a handout of poems, stories, and quotations by and about Indian women, and analyzed some early national period government documents found in Prucha, first on our own and then during Fred Hoxie's visit. Each student also wrote a paper. The emphasis of the course was mostly traditional and not very coherent. As one student wrote later, the course was "ill-organized until the midterm."

I felt the incoherence at the time, so decided to try to use the mid-term examination as a way of integrating the rather scattered learning of the group reports and the first half of the course. And it worked! The instructions on the exam, headed by the Lakota phrase, "we are all related," were as follows:

"Circling each of the following four pages are six terms or combined terms. Briefly identify at least four of these terms ...and in the middle of the page relate/connect/tie together /show relationships among at least four of the terms on each page. Try to be both mentally and intellectually sharp (western) as well as spiritually and emotionally intuitive (primal). Use the back of the sheet as necessary for the individual identifications, but the integrative connecting work should be in the middle."

The terms were drawn from the readings and group reports. They also were from a three-page factual handout called the "North American Indian Test," which I had given the students on the first day of the term. We looked at it from time to time as a way of reminding us of a core of basic historical knowledge. The test terms included the names of tribes such as Timucans, Pequots, and "The Peaceful People," Indian leaders such as Red

Jacket, Pope, and Tenskwatawa, Indian terms such as Orenda, Woksape, and Wakan Tanka, miscellaneous items such as Henry Knox, Blue Lake, wampum and beaver, concepts such as ritual adoption, red and white clans, and "despiritualization," and short quotations such as "give the papoose a chance," "The People," and "I will die an Indian." Identifying the terms was a "western" test assessing what students knew, but the invitation to tie the terms together in the center of the page required a creative "Indian" act of seeing how "we are all related." Another way to look at the test was to see the IDs as telling "truths" and the connections as showing "meaning."

With thirty students, their performance naturally was mixed. But I was pleased that many of them were quite creative in how they used the center of the page. Some students used the first person voice to connect disparate terms within the Indian experience. Others used a chronological sequence in discussing the terms while still others hooked them together conceptually. A few drew pictures and designs that integrated the terms; one synthesized one of the pages as showing how Indian options for survival continually narrowed, illustrating his point by a narrowing of his writing down to a corner of the page. Another student, linking together terms about Indian spirituality, wrote his synthesis in a circle spiralling inward to finish with the word from the logo of Sinte Gleska College, "woksape," Lakota for sacred wisdom.

[In the 1988 version of the same exam yet with mostly different terms, one student wrote that the test "forces you not only to know the material in rote, but also to synthesize the various aspects into major themes," adding that "I learned more today from working this test than in going over my notes." Another wrote that "in taking this exam I felt more inclined to seek the meaning behind the terms. I tried to think of my answers in terms of pictures instead of words. This actually helped me write more clearly. Consequently,...I became a richer person. I found something out about myself that I never knew.

Thinking in symbols opens the door for complete interpretations of my ideas."]

Needless to say, the day we spent going over the exams and hearing the different ways students handled the center [in both 1987 and 1988] was a valuable session. So also was the visit of Catherine Price, an ethnohistorian from Purdue who came in Don Parman's place. She defined ethnohistory and its value and explained the problems involved in this use of both historical and anthropological methods, illustrating her points by sharing her work with Oglala family and political organizations. The juxtaposition of the Hoxie and Price visits so close together dramatically showed us the nearly impossible range necessary for studying American Indians. Within a week we had shifted from analyzing John Marshall's reasoning in *Cherokee Nation v. Georgia* and *Worcester v. Georgia* to grappling with the importance of the tiospaye as the basic social unit of the Lakotas and the differences between chiefs, headmen, and warriors in Oglala political life.

With few exceptions, the students preferred ethnohistory to constitutional history. I struggled with them in a healthy tension for the rest of the semester over focusing on political documents as much as on culture. Thirty years of academic socialization and a guilty sense of traditional responsibility impelled me to keep bringing us back to "learning the history," the core events. But the struggle was also inside me. My own changing inclinations as an historian were toward the spiritual, emotional, and cultural dimensions of the human experience rather than the political and economic, toward symbolic understanding of meaning rather than the mastery of historical facts. The experience of the midterm examination and the lingering impact of my three days at Sinte Gleska, where I had participated in a pipe ceremony, drew me toward risking more innovations in the course.

Against this background of mixed impulses and a growing sense of coherence within chaos, we spent the month of November focusing on the Plains and Southwest Indians. We read Bury My

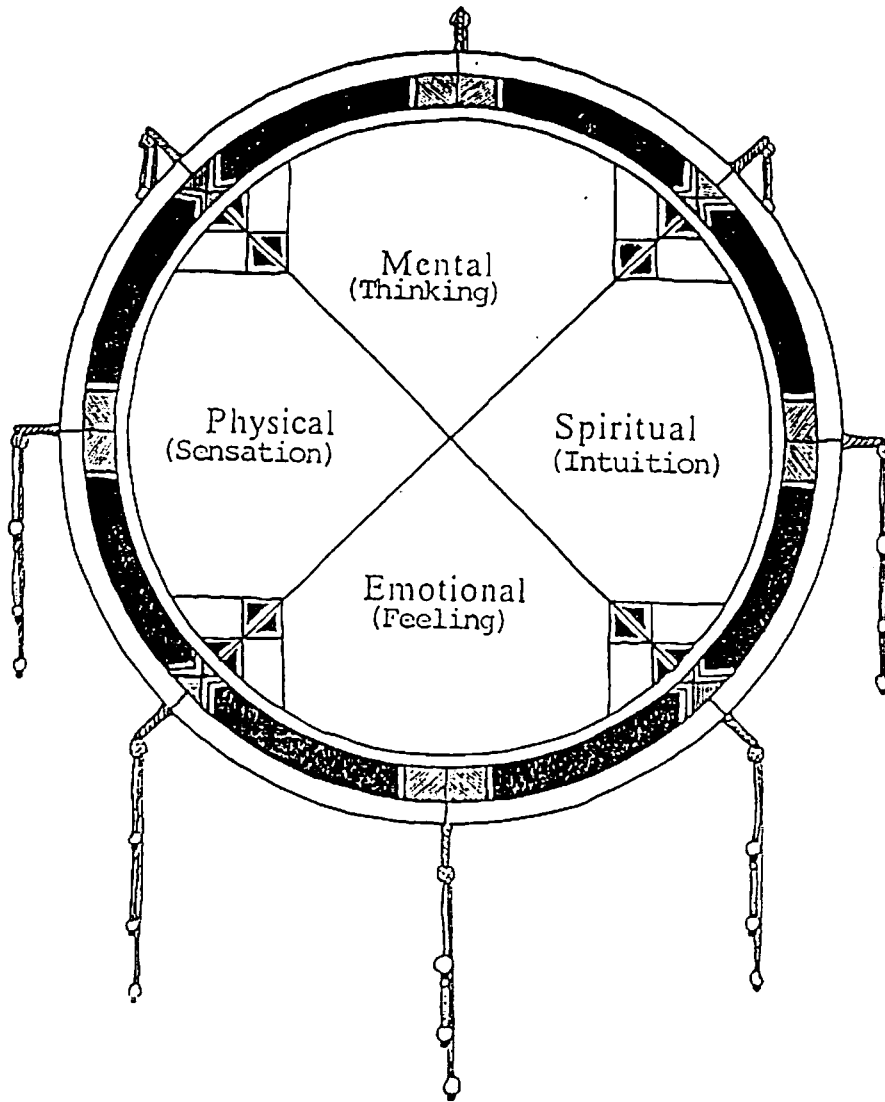
Heart at Wounded Knee; in addition, half the class read Black Elk Speaks and the other half read Lame Deer: Seeker of Visions. We also spent a couple of nights with popcorn and soft drinks looking at films: "Little Big Man," "A Man Called Horse," and a 1987 PBS documentary on Geronimo paired with a 1939 Hollywood film on the Apache chief.

One day in mid-November, in what turned out to be a crucial class, we discussed these readings in an emotionally-charged session focusing on the power of the medicine wheel to interpret one's learning holistically. We looked at a medicine wheel from The Sacred Tree, a text used in Sinte Gleska English classes. This medicine wheel and its various gifts (attached) shows a holistic gestalt of four aspects of our nature to be developed. The four represent Jungian typologies and the four directions. Thus, the North-South axis is mental and emotional learning, thinking and feeling, while the West-East axis represents physical and spiritual development, sensation and intuition. In the middle is, variously, the "flowering tree," or woksape, or the unified centered self, or the sacred stick of Black Elk's vision. We also superimposed Black Elk's vision of the six grandfathers and four sacred directions on to the wheel.

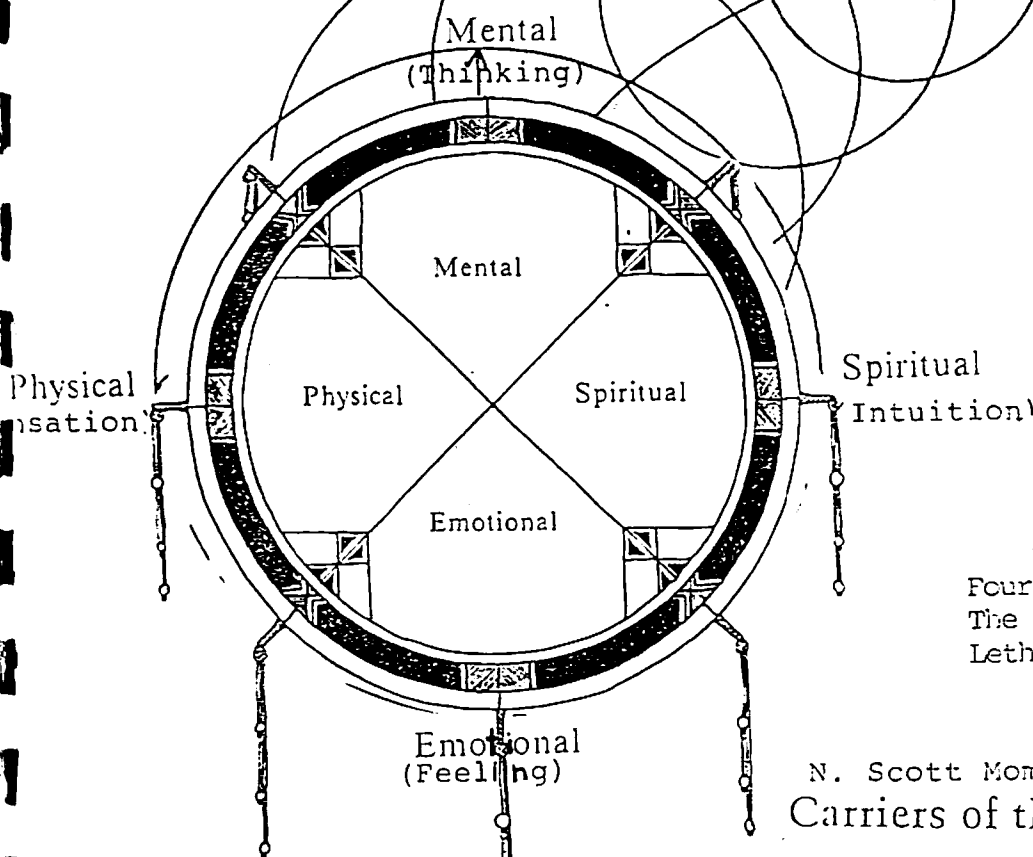
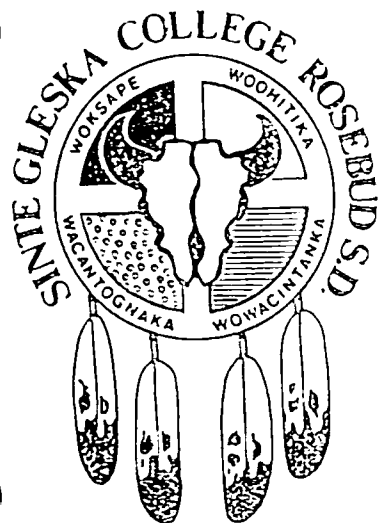
In the discussion, which was practice for their final paper, I asked the students to explore Bury My Heart and the two Lakota autobiographies from all four directions of the wheel. That is, I invited them to think about the books analytically, to feel them emotionally, to experience them physically with all one's senses, and to intuit their deeper spiritual meaning. Again, risking a new way of teaching was effective. "That wheel," a student wrote speaking for most of the class, "brought everything together." "After the medicine wheel," another said, "I understood things better." And another said, "the course was disjointed until the medicine wheel gave everything a focus."

The medicine wheel discussion deepened our interactions together. "That circle is great!," one student wrote, because "people were much more open about how they felt." Another said

The Medicine Wheel



from *The Sacred Tree*, 1984
Four Worlds Development Press
The University of Lethbridge
Lethbridge, Alberta, Canada



We gain a vision of what our potential is from our elders and from the Teachings of the Sacred Tree. By trying to live up to that vision and by trying to live like the people we admire, we grow and develop. Our vision of what we can become is like a strong magnet pulling us toward it.

from *The Sacred Tree*, 1984
Four Worlds Development Press
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Lethbridge, Alberta, Canada

N. Scott Momaday
Carriers of the Dream Wheel

ABOUT THE SINTE GLESKA COLLEGE LOGO

The buffalo was the primary animal the Lakota depended upon for survival. The skull of this animal became a significant symbol. It represents the "Lakel wicoh'an," the traditional way of life. It also represents the "Pide Oyate," the spiritual life.

The Lakota medicine wheel represents the sacred hoop and the four directions.

The Lakota believe the eagle has a special place among birds and animals. The four eagle feathers represent the social and spiritual significance of the number four in Lakota life.

Within the Lakota medicine wheel are the four Lakota virtues:

Woksape	(Sacred) Wisdom
Wochitka	Bravery
Wovacintanka	Fortitude
Wacantognaka	Generosity

Today through education, Sinte Gleska College strives to perpetuate these values.

This is the Wheel of Dreams
Which is carried on their voices,
By means of which their voices turn
And center upon being.
It encircles the First World,
This powerful wheel.
They shape their songs upon the wheel
And spin the names of the earth and sky,
The aboriginal names.
They are old men, or men
Who are old in their voices,
And they carry the wheel among the camps,
Saying: Come, come,
Let us tell the old stories,
Let us sing the sacred songs.

that "there was a definite closeness in our class," noting that "even the Phi Deltas and Kappa Sigs talked to one another." Several made personal testimonies: "I realized that I was on my own vision quest to find out what kind of person I am." A Chemistry major wrote: "I learned how to make my life complete. Before [the Medicine Wheel] I thought of things entirely in physical or mental terms....Now I feel the emotional as well and 'feel' better about my life. Maybe I'll get the spiritual."

As students saw relatedness in more parts of the course, we concluded with three "peak experiences": the final paper, Silko's Ceremony, and the six group ceremonies. "From the middle [of the course] on," a student wrote later, "things snowballed in terms of involvement." The midterm format and the medicine wheel discussions gave students encouragement to be creative in the way they approached these final course assignments. "You know why you got so many good papers?," a student told me: "because of the freedom you gave us -- we're not ever asked to be creative." Their papers were indeed, for the most part, very creative. There were, to be sure, some overly-emotional responses to the pathos of Bury My Heart at Wounded Knee, and several papers that labored to make distinctions between the four areas of the wheel rather than seeing it holistically. But many were able to focus on the whole as well as the parts of Plains Indian history, connecting it to their own learning and growth in the course.

A few students consciously modeled their paper on the interview-autobiographical form of Black Elk Speaks. Two presented their ideas in the forms of visions, one literally while "deer hunting." One paper noted that the shape of the frozen body of Big Foot, dead in the snow at Wounded Knee, suggested the four points of the medicine wheel. The fingers on the East-West axis grotesquely pointed in the opposite direction as if representing, the student said, "the murder of a vision." Three Sigma Chi's built a bonfire together two nights before the paper was due in an effort to evoke the ideas and imagination for a successful paper. The results were mixed. In addition to

conventional book reviews, stories, and visions, students presented pictures, designs, and one elaborately symbolic water color painting. Half the papers used more than one form of expression, blending the genres together. Some were creative in the design format of the paper as well as the content, using colors to represent the four areas, or dividing each page into four integrated parts. Two papers were produced as circles.

The paper completed students' individual work for the course. Their closing group assignment was to hand in a final project and to present a closing ceremony to the whole class. The bridge between the two was our reading and discussion of Ceremony. Other than Lame Deer and Tecumseh, no book was as uniformly praised by the students. We all agreed that the novel was an appropriate reading with which to conclude the course. As one student put it, "Lame Deer got us into that type of thinking [the unity of the medicine wheel]; Ceremony capped everything we had learned." Several students pointed out that the novel was like the course: "for a while there was confusion, and then it all came together."

We dealt with Ceremony as a puzzle, struggling with the protagonist, Tayo, to find meaning in life after the various terrors of his experiences in the Philippines during World War II. Tayo learns from the old medicine man, Betonie (and old Indian women as well), how to restore his Indianness by learning the ancient stories of the Laguna Pueblo people and by creating curative "new ceremonies." As a result, he emerges out of his estrangement into a sense of self-awareness, into "sunrise," the last word of the novel. But the novel works at several levels, not least an apocalyptic vision of the extinction of the Indians merged with images of the atomic annihilation of Hiroshima and Nagasaki by bombs produced in the area of New Mexico where the novel takes place.

Ceremony also worked to prepare the students for their own ceremonies, which they were planning as they read and discussed the novel. Tayo learned that survival depended not upon clinging

"to the ceremonies the way they were," but upon changing them: "I have made changes in the rituals. The people mistrust this greatly, but only this growth keeps the ceremonies strong." The important thing was to remember the fact of earlier ceremonies and to create new ones, "not like the old ones...not complete, only different." The student rituals, too, although imaginatively different from authentic originals, were metaphorically correct.

The ceremonies, as described at the beginning of the article, were intended to express the essence of what students had learned in the course. Grounded in newly-acquired historical knowledge, the rituals reflected their awareness of a double-consciousness. As one student put it, the rituals were "an intermingling of primal and western thought," like Tayo himself, a "halfbreed." The students understood that the ceremonies, in being different and incomplete, were an imperfect representation of authentic Indianness. One student said of his group's ceremony that "it was as close as we could get to thinking like an Indian without really being one. I can sympathize with what an Indian thinks and feels, but in no real way can I do it." Another said that as valuable as the ceremonies were, they were still "a college student's interpretation of an Indian ceremony."

The final course evaluations, which according to our usual pattern were done both as individuals and in groups, were overwhelmingly positive. The group evaluations were in the form of conversations with me and replaced the final examination, which by that point seemed superfluous. Not surprisingly, the students liked best the innovative, cultural, spiritual aspects of the course rather than the conventional history. "As I entered the course I thought that recognition of the fact that the Indians have been an oppressed minority was what was important. This course taught me that Indian spiritualism is what's really important." And another: "I was opened up to a completely new way of thinking about the American Indian. My first impressions were negative, that we were superior. That has changed." Others pointed directly at attitudinal changes: "It's amazing how much

more aware I am!" Or, "I had no idea Indian culture was so different." One student wrote that it was "hard to explain in words -- it's more of an inner thing -- inner awareness maybe, you think about things differently."

Although several students focused on the attitudinal and spiritual changes, most balanced personal growth with "learning many aspects of Indian history." They realized that historical knowledge was the foundation for these changes, and that they were related. "I have learned a great deal about [Indian] culture, the names of tribes and their geographical locations, chiefs of tribes, etc.," one student wrote, adding that "from learning about the American Indians I have also learned about myself." One student changed his major to history as a result of the course, which he acknowledged had "enabled me in a small way to open my mind and try not to always think so western." Students reported other behavioral changes. One said: "I can't watch an Indian movie or a John Wayne movie without being critical of it." And another: "I got a totally different view of Mount Rushmore. I'll never be able to look at another western movie the same way again!" Several students indicated a continuing interest in Indian history, and to be sure, since the course concluded, they have frequently dropped by the office to bring me an article or newspaper clipping or to tell me about a book or TV program about American Indians.

There were, of course, problems and suggestions for improvement. Several students expressed the need for "more structure and definition, especially in regards to the role of the groups." A couple thought I could make the groups even more central to the course. There was, students said correctly, far too much reading. Almost universally, they recommended replacing Washburn, Prucha, and Josephy. "We bit off more than we could chew," one put it charitably. They wanted less reading, but recommended more movies, more speakers, and more "creative projects." Some suggested a field trip ("to a reservation, maybe?"), and inviting "an actual Indian to speak to the class."

In terms of emphasis and balance, the only pattern in student responses was for "less dates and events, and more about Indian society and culture." Some students liked the general overview of North American Indian groups while others suggested focusing on "fewer tribes." One student thought the course had too much of what he called a "nostalgia effect" and another that we spent "too long in the 'we treated them bad' stage." Some wondered, "is this a Philosophy and Psychology or a History course?," but made it clear they liked the integration of different disciplines.

My own criticisms reiterate those of the students. There were too many goals, too much reading, and not enough structure. I needed to make clearer the reasons for particular assignments. These failings stemmed from not knowing enough and from groping my way along with the students. Although unsettling, this actually contributed to the course's success. As one student put it, "the course allowed for much growth. It was evident that not only did the students grow in their understanding, but you seemed to grow as well." I liked that, and it was true. Nevertheless, the first step in teaching the course again will be to read more. Whether or not I narrow the focus of the historical material, I know that the center of the course will continue to be the groups and the holistic developmental dimensions of the medicine wheel. [It is, but halfway through the 1988 course I can see that there are still too many goals and too much reading. The structure, however, is clearer and the core knowledge more secure. But will the last six weeks match last year?] (1988 syllabus attached)

As the students looked back on the 1987 course, nearly every group commented on how much better they worked planning their final project and the closing ceremony than in preparing the first report. In working on the earlier group reports students said they had all kinds of problems getting together. When they did, they divided responsibilities for covering the material individually. "We could have done it over the phone," one said. The presentations, we all saw in retrospect, were a series of

individual informational reports.

In planning the final projects and ceremonies, however, the students met several times for long hours even though in the midst of writing final papers and preparing for exams in other courses. "Unlike the first reports," one wrote, "in the second we really did depend on every one else." Another said that "we felt more responsible to the group, not just to ourselves." And still another: "there was a lot more real commitment and a lot more spiritual involvement." These comments suitably capture the connective and caring tone at the end of the course. And this: "the [ceremonies] were really great and provided a superb closing for the class. Everything we learned could be summed up in those rituals....On that last day of class I realized that a part of all of us is Indian, maybe not in our blood but definitely in our hearts."

North (THINKING) MENTAL

- elders
- wisdom
- thinking
- analyzing
- understanding
- speculating
- calculation
- prediction
- organizing
- categorizing
- discriminating
- criticizing
- problem solving
- imagining
- interpreting
- integrating all intellectual capacities
- completion
- fulfillment
- lessons of things that end
- capacity to finish what we begin
- detachment
- freedom from fear
- freedom from hate
- freedom from love
- freedom from knowledge
- seeing how all things fit together
- insight
- intuition made conscious
- sense of how to live a balanced life
- capacity to dwell in the center of things, to see and take the middle way
- moderation
- justice

The Gifts of the Four Directions

48

East (INTUITION) SPIRITUAL

- light
- beginnings
- renewal
- innocence
- guilelessness
- spontaneity
- joy
- capacity to believe in the unseen
- warmth of spirit
- purity
- trust
- hope
- uncritical acceptance of others
- love that doesn't question others and doesn't know itself
- courage
- truthfulness
- birth
- rebirth
- childhood
- illumination
- guidance
- leadership
- beautiful speech
- vulnerability
- ability to see clearly through complex situations
- watching over others
- guiding others
- seeing situations in perspective
- hope for the people
- trust in your own vision
- ability to focus attention on present time tasks
- concentration
- devotion to the service of others

West (SENSATION) PHYSICAL

- darkness
- the unknown
- going within
- dreams
- deep inner thoughts
- testing of the will
- perseverance
- stick-to-it-iveness
- consolidating of personal power
- management of power
- spiritual insight
- daily prayer
- meditation
- fasting
- reflection
- contemplation
- silence
- being alone with one's self
- respect for elders
- respect for the spiritual struggles of others
- respect for others' beliefs
- awareness of our spiritual nature
- sacrifice
- humility
- love for the Creator
- commitment to the path of personal development
- commitment to universal life values and a high moral code
- commitment to struggle to assist the development of the people
- ceremony
- clear self-knowledge
- vision (a sense of possibilities and potentialities)

South (FEELING) EMOTIONAL

- youth
- fullness
- summer
- the heart
- generosity
- sensitivity to the feelings of others
- loyalty
- noble passions
- love (of one person for another)
- balanced development of the physical body
- physical discipline
- control of appetites
- determination
- goal setting
- training senses such as sight, hearing, taste
- musical development
- gracefulness
- appreciation of the arts
- discrimination in sight, hearing and taste
- passionate involvement in the world
- idealism
- emotional attraction to good and repulsion to bad
- compassion
- kindness
- anger at injustice
- repulsion by senseless violence
- feelings refined, developed, controlled
- ability to express hurt and other bad feelings
- ability to express joy and good feelings
- ability to set aside strong feelings in order to serve others

HISTORY OF THE NORTH AMERICAN INDIAN

History 25A
Fall 1988

Peter Frederick
Wabash College

"One reason that Indian people have not been heard from until recently is that we have been completely covered up by movie Indians."

- Vine Deloria, Jr., 1970

I. Course Goals:

1. To deepen your understanding of the history and diverse cultures of the North American Indians and the patterns of Indian-white contacts
2. To learn and "experience" in some depth the history and culture(s) of one regional group of American Indians.
3. To explore the stereotypes, myths, and attitudes involved in the history of Indian-white relations.
4. To understand some of the issues and controversies involved in the history of the history of the North American Indians, as well as the disciplines of anthropology and ethnohistory.
5. As suggested by the medicine wheel, to learn holistically, and not just as an individual but as part of an interdependent group with a distinct ("tribal") identity, so as to experience one's particular wholeness, dependence on others, and responsibility for all as part of a harmonious whole.
6. As always, to practice and improve one's skills of speaking, listening, writing, interpreting documents and other sources, and being sensitive to human diversity.
7. To be transformed: "But America can be revived, rejuvenated, by recognizing a native school of thought. The Indian can save America."

-Luther Standing Bear (1933)

"The utmost good faith shall always be observed towards the Indians, their lands and property shall never be taken from them without their consent; and in their property, rights and liberty, they never shall be invaded or disturbed, unless in just and lawful wars authorized by Congress ... "

-Northwest Ordinance, 1787

II. Course Expectations and Basis of Grades:

- Serious, thoughtful cooperative participation in the work of your (tribal) group (as explained below). (1/3)
- Individualistic (white European) performance in class discussions and on written assignments, including the 3 papers, and an optional journal record of your evolving thoughts and feelings during the course. (1/3)
- Examinations (1/3)

"The condition of the Indian in relation to the United States is perhaps unlike that of any other two people in existence."

-John Marshall, 1831

III. Required Reading

Calvin Martin, ed. The American Indian and the Problem of History (1987)

Frederick E. Hoxie, ed. Indians in American History, (1988)

R. David Edmonds, either The Shawnee Prophet (1983)
or Tecumseh and the Quest ... (1984)

Dee Brown, Bury My Heart at Wounded Knee. (1970) ("An Indian History of the American West")

Black Elk Speaks. (with John Neihardt) (1932)

Lame Deer: Seeker of Visions. John (Fire) Lame Deer and Richard Erdoes) (1972)

Leslie Marmon Silko, Ceremony. (1977)

Handouts and other assignments as are appropriate, from Axtell, Prucha, Deloria, Wallace and others, and one book on your tribal region from suggested list. Plus your own explorations of the growing historical, ethnographic, fictional, and autobiographical literature on the American Indian (in the Lilly Library E77-99).

"When I tell you these stories, do you see it, or do you just write it down?"

- Zuni Indian

IV. Reflection on the Teaching/Learning Approach of the Course:

"Tell me, and I'll listen.
Show me, and I'll understand.
Involve me, and I'll learn."

- Lakota (Sioux) Indian

V. North American Indian Groups (for this course)

1. Atlantic Coast: New England to Virginia
2. Southeast: Five Civilized Tribes
3. Northeast: the Iroquois, mainly, the Six Nations
4. Midwest: Great Lakes/Upper Mississippi region
5. Great Plains: the Lakota "Sioux," Cheyenne and others
6. Southwest: Pueblos, Navajos, and Apaches

We are, please note, leaving out such key regions as early Florida, the "crucible of Oklahoma," the western Plains and Mountains, California, and the Northwest Coast, as well as the Aztecs, Incas, Mayans, and other Meso-American and South American Indians.

Rationale for Groups:

"We are all related."

- Plains Indian pipe ceremony

Native American Indian culture, like that of the Americanized European and African immigrants, is characterized by both enormous diversity and common cultural patterns. One of the key Indian patterns is a strong sense of tribal identity. As several authors point out, in Indian culture an individual (in the western sense) does not exist outside of the interdependence of tribal life. The group gives meaning to the individual, who is ennobled as a valued part of the whole group. Therefore, to experience this sense of tribal identity, each student in the class will be part of a group throughout the term and will participate in and experience this interdependence in doing assignments and in being "graded." Moreover, as each of you develops a particular expertise on one of the many diverse Indian regional groups in North America, each of you will be interdependent with others for learning about the totality of American Indian history.

For the tribal-regional group to which you have been assigned you are to work with others in doing assignments, learning about your history and cultural patterns, and teaching others in the class about yourself/yourselves. Each region, remember, is as marked by its cultural diversity as is the mosaic of the whole. Remember, also, that Indian women's lives are as significant as men's.

Responsibilities of Groups

Each group is responsible for becoming familiar with the historical and ethnographic literature, including myths and stories, on your region (and each individual with one particular book), and for putting together a final group (project) report based on this literature and your other learning experiences in the course.

In particular, between, September 22 and October 11 each group will have responsibility for making an initial report (15-20 minutes maximum!) on some significant highlights you are discovering about your tribal region. Short handouts are encouraged. You will be helped by the fact that the entire class will be reading the relevant chapters in Hoxie's Indians in American History, or other materials, and I am ultimately responsible for leading discussions. But we need your help in going beyond the Hoxie chapter, raising interesting points and questions, making comparisons with other readings and areas, etc.

In addition, in November and December each group will be responsible for telling some important stories and for demonstrating (or leading us in) some important "ceremonies" that help us all understand better the cultural values, beliefs, and myths of your tribal group.



SUGGESTED READING ON THE NORTH AMERICAN INDIAN

Consult first the appropriate "For Further Reading" sections in Hoxie, Indians in American History, and the following general works:

Atlas of the North American Indian, Carl Waldman (1985) (on reserve)

Robert Berkhofer, Jr., The White Man's Indian: Images of the American Indian from Columbus to the Present (1978)

R. David Edmonds, ed. American Indian Leaders: Studies in Diversity (1980)

Arrell M. Gibson, The American Indian: Prehistory to the Present (1980) (on reserve)

The Handbook(s) of North American Indians (Ref. E77.H25)

Harvard Encyclopedia of American Ethnic Groups. (pages 58-122, Ref. E184.A1 H35)

Roger L. Nichols, ed. The American Indian: Past and Present (1986)

Francis P. Prucha, Bibliographic Guide(s) to Indian White Relations in the United States. (1977 and 1982) (Z1209.2 U5 P67)

Francis P. Prucha, The Great Father: The United States Government and the American Indians. (1985)

The Smithsonian Book of North American Indians - Before the Coming of Europeans, Phillip Kopper (1986)

Edward Spicer, The American Indians: Dimensions of Ethnicity. (1980)

Anna Lee Stensland, Literature By and About the American Indian - An Annotated Bibliography, New Edition (1979)

See also, for browsing, copies of the American Indian Quarterly and Ethnohistory in Lilly Library.

The following selected works (which will no doubt overlap with Hoxie's Further Reading Suggestions) include many which I would love to have required of everyone for the course, and would make good choices to read and report on.

ATLANTIC COAST:

James Axtell, The European and the Indian: Essays in the Ethnohistory of Colonial North America (1981)

James Axtell, The Invasion Within: The Contest of Cultures in Colonial

North America (1985)

- William Cronon, Changes in the Land: Indians, Colonists and the Ecology of New England (1983)
- Henry Dobyns, Their Number Become Thinned: Native American Population Dynamics in Eastern North America (1983)
- Frances Jennings, The Invasion of America: Indians, Colonialism, and the Cant of Conquest (1975)
- Gary B. Nash, Red, White, and Black: The Peoples of Early America, 2nd ed. (1982)
- Neal Salisbury, Manitou and Providence: Indians, Europeans and the Making of New England, 1500-1643. (1982)
- Bruce Trigger, The Children of Aataentsic: A History of the Huron People to 1660. (1976)

SOUTHEAST:

- Angie Debo, The Rise and Fall of the Choctaw Republic (1967)
- Charles Hudson, The Southeastern Indians (1976)
- Theda Perdue, Slavery and the Evolution of Cherokee Society, 1540-1866 (1979)
- Michael Paul Rogin, Fathers and Children: Andrew Jackson and the Subjugation of the American Indian. (1975)
- Dale Van Every, The Disinherited. (1966)
- Thurman Wilkins, Cherokee Tragedy: Story of the Ridge Family and the Decimation of a People. (1970)
- J. Leitch Wright, Jr., The Only Land They Knew: The Tragic Story of the American Indians in the Old South. (1981)

NORTHEAST:

- William Fenton, Parker on the Iroquois. (1968)
- Barbara Graymont, The Iroquois in the American Revolution (1972)
- Wilbur Jacobs, Dispossessing the American Indian: Indians and Whites on the Colonial Frontier. (1972)
- Francis Jennings, The Ambiguous Iroquois Empire (1984)
- Isabel T. Kelsay, Joseph Brant, 1743-1807: Man of Two Worlds. (1984)

Anthony F.C. Wallace, The Death and Rebirth of the Seneca (1969)

MIDWEST:

Harold Allison, The Tragic Saga of the Indiana Indians (1986)

Bert Anson, The Miami Indians (1970)

Atlas of Great Lakes Indian History (1987)

R. David Edmunds, The Potawatomis: Keepers of the Fire (1978)

R. David Edmunds, The Shawnee Prophet (1983) and Tecumseh (1984)

Arvell M. Gibson, The Kickapoos: Lords of the Middle Border (1963)

Reginald Horsman, Expansion and American Indian Policy, 1783-1812
(1967)

Francis P. Prucha, American Indian Policy in the Formative Years (1962)

GREAT PLAINS:

Donald J. Berthong, The Cheyenne and Arapaho Ordeal (Oklahoma, 1975)

Donald J. Berthong, The Southern Cheyennes (Oklahoma, 1963)

John Ewers, The Blackfeet (Oklahoma, 1958)

George E. Hyde, Red Cloud's Folk: A History of the Oglala Sioux Indians (Oklahoma, 1937); Spotted Tail's Folk: Brule Sioux
(Oklahoma, 1961)

Peter Iverson, The Plains Indians in the 20th Century (1985)

Robert H. Lowie, The Crow Indians (Nebraska, 1935)

Paul Olson, Red Cloud and the Sioux Problem (1965)

Mari Sandoz, Crazy Horse (1961)

Robert Utley, The Indian Frontier of the American West (1984)

Robert Utley, The Last Days of the Sioux Nation (1963)

James Walker, Lakota Belief & Ritual (1980); Lakota Myth (198_); and
Lakota Society (1982)

SOUTHWEST:

Angie Debo, Geronimo: The Man, His Time, His Place (1976)

Edward Dozier, The Pueblo Indians of North America (1970)

Jack Forbes, Apache, Navajo, and Spaniard (1960)

Peter Iverson, The Navajo Nation (1981)

Clyde Kluckhohn, The Navajo (Harvard, 1974)

Edward Spicer, Cycles of Conquest: The Impact of Spain, Mexico, and the United States on the Indians of the Southwest, 1533-1960 (1962)

Donald Worcester, The Apaches: Eagles of the Southwest (1979)

And these excellent works on selected topics (Indian women, literature, autobiography, and the recent past):

Paula Gunn Allen, The Sacred Hoop: Recovering the Feminine in American Indian Traditions (1986)

Gretchen Bataille & K.M. Sands, American Indian Women: Telling Their Lives (1984)

Jane Katz, ed. I Am the Fire of Time: The Voices of Native American Women (1977)

Richard Erdoes & Alfonso Ortiz, eds., American Indian Myths and Legends 1984

Jamake Highwater, The Primal Mind: Vision and Reality in Indian America (1987)

Jamake Highwater, ed. Words in the Blood: Contemporary Indian Writers (1984)

Peter Nabokov, Native American Testimony (1979)

Edward Turner, ed., The Portable North American Indian Reader (1973)

Various autobiographies, Black Elk, Black Hawk, Crashing Thunder, Lone Deer, Luther Standing Bear, Mountain Wolf Woman, etc.

Vine Deloria, Jr., Custer Died for Your Sins (1969)

Vine Deloria, Jr., The Nations Within: The Past and Future of American Indian Sovereignty (1984)

Alvin Josephy, Now That the buffalo's Gone: A Study of Today's American Indians (1984)

Alvin Josephy, Red Power (1971)

Indian History: Tentative Schedule

- Aug. 30 Introductions: Themes, Images, Stories, and Problems
 in the History of the American Indians
- Sep. 1 Discussion, Standing Bear and Deloria, "We Talk, You
 Listen," and in Calvin Martin, Introd., pp. 3-9, and
 #7, 9, 11 & 12, Deloria, Dorris, Turner, and Vecsey
- Sep. 6/8 Approaches to the History of the American Indians
 Discussion, in Martin, Intro. and #1-2, pp. 3-9, 20-45,
 and 215-20, and five additional chapters, any two from
 among #4-6 and 8, and any three from among #13-14 and
 16-18.
- Sep. 13/15 Patterns, Themes (and Demography) of Amer. Ind. Hist.
 Discuss Hoxie, Introd. and Chp. One, pp. 1-45; and in
 Martin, #3, Salisbury, pp. 46-54
- Sep. 15 Continue Discussion of Early History and Historical
 Approaches
 Paper #1: Personal Response Paper Due on the
 author/historian from Martin who appeals to you
 the most, and why (2-3 pages)
- Sep. 20 1:00 p.m. sharp! Video Film, "Apache" - Identify and
 write a paragraph to a page on 3-5 key themes in the
 film, due Thursday (work groups meet briefly)
- 22 Atlantic Coast and Southwest Group Reports and Group
 Discussion of Hoxie, Chps. Two & Three, pp. 47-93
- late September - a possible class field trip to an Indiana Indian
 Pow-Wow
- Sep. 27 Northeast ("Old Northwest") Group Report and General
 Discussion of Hoxie, Chps. Four & Five, pp. 95-134;
 29 and Prucha documents on Jackson, removal, and the
 Cherokee court cases (handout)
- Oct. 4/6 Southeast and Midwest Group Reports and General
 Discussion of Hoxie, Chps. Six & Seven, pp. 137-77;
 and Edmonds, Shawnee Prophet and Tecumseh
- Oct. 11 Great Plains Group Report and General Discussion of
 Hoxie, Chps. Eight & Nine, pp. 179-228; and Prucha
 documents on Fort Laramie treaties, allotment, and
 Indian education
- Oct. 13 Mid-Term Examination
- Oct. 15-18 Fall Break
- Oct. 20 Introduce Medicine Wheel and Discussion of Dee Brown,
 Bury My Heart at Wounded Knee, selected chapters

- Oct. 25/27 Films: "Little Big Man" and "Geronimo" and
continue discussion of Bury My Heart...
- Nov. 1 Discussion of Black Elk Speaks
3 Discussion of Lame Deer: Seeker of Visions(selections)
- Nov. 4 Paper #2 "Medicine Wheel" Paper Due on Bury My
Heart..., and Black Elk/Lame Deer (4-5 pages)
- Nov. 8/10 Ethnohistory: Discussion of Axtell, "Ethnohistory,"
Wallace, "Seneca Nation of Indians," and other
handouts; and each tribal group tells stories, or
legends, or myths from your area
- Nov. 15/17 The Indian in the Twentieth Century: from
"allotment" to "Indian reorganization" to
"termination" to "self-determination"
Reading: Hoxie, Chps. Ten - Twelve, pp. 231-93;
and Prucha documents and Vine Deloria (handouts)
- Nov. 22 Native American Art and Thanksgiving ceremony
Nov. 22 Paper #3: Book Review Due on your particular
(tribal, regional) book (4 pages)
- Nov. 23 - 27 Thanksgiving break (reading Ceremony)
- Nov. 29 & Dec. 1 Discussion of Silko, Ceremony
(what is the meaning of the title? what "ceremonies"
are in the novel? what do they tell us about the
Native American experience in the mid-20th century?
how does the poem support the themes of the story?
other than the ceremonies, what are the important
symbols in the novel?)
- Dec. 6 Contemporary and Unfinished Issues
6/8 Tribal Group Projects Due
Dec. 8 Final Tribal Ceremonies
- Dec. ?? Vision Quest Final Examination

"At one time, the ceremonies as they had been performed were enough for the way the world was then. But after the white people came, elements in this world began to shift; and it became necessary to create new ceremonies. I have made changes in the rituals. The people mistrust this greatly, but only this growth keeps the ceremonies strong.

She taught me this above all else: things which don't shift and grow are dead things."

--the medicine man, Betonie, in Ceremony



"Hey! They're lighting their arrows!
... Can they DO that?"

American Indian History

Circling each of the following four pages are about 10-12 terms or combined terms. Briefly identify 7-8 or as many of the terms as you think is necessary. If you write large, use the back of the sheet. After doing the definitions, use the center/middle of the page to connect the terms, to tie them together, to show relationships among them. Do, again, as many as you think necessary --all, or most.

This exam seeks, in the words of Jamake Highwater, "meaning" as well as "truth." It invites you to be intellectually accurate and logical as well as intuitive and creative. The exam will be graded also in two ways: 25% for each page plus extra credit for your comments about the process of taking the exam on this first page --and, second, holistically.

I.
Post-Archaic age

Sedentism

(60)

tepees
longhouses
wattle and daub
adobe pueblos

matrilineal

miko / uku

Cahokia

Algonkian

"the western
corner"
Sky Power
Wakan Tanka

Navaho
↓
Hopi
Apache
↓
Pueblo

"the three [agricultural]
sisters"

burning forests

Iroquois
Confederation

II.
voyageurs

patriarchalism

61

furs

gifts
annuities

miners
prospectors
ranchers

"whites were attracted
to Jackson County
by the great pinery..."

Cherokee Nation v Georgia

Indian Removal Act

Treaties of
Fort Stanwix

Greenville

Fort Wayne

Dancing Rabbit Creek

Fort Laramie

III.

Massai's choice

62

Handsome Lake

Black Hoof
Little Turtle

Marshall trilogy
tribal
rights

bear dance
corn dance
rain dance
sun dance
ghost
dance

religious
revitalization

Tenskwatwa

Tecumseh

Pope
Cochise
Ovray

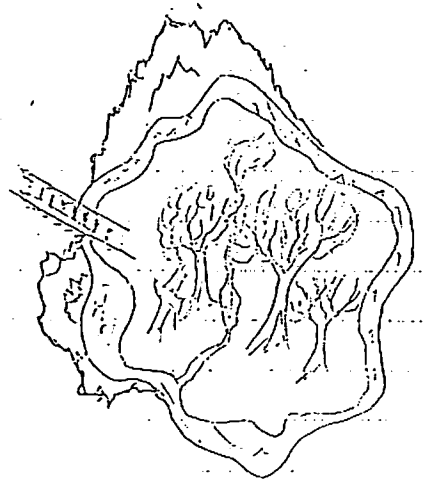
IV.
the "All-American
platoon"

"envision ourselves darkly,
imagine ourselves richly"

(63)

reversionism

"The White Man's Indian": dual image



Standing Bear

invisibility
victimization
transformational

"fox + chickadee"
"innocent fox"

stories
dances
Great Spirit

Teaching Indian History in a Reservation Setting

By:

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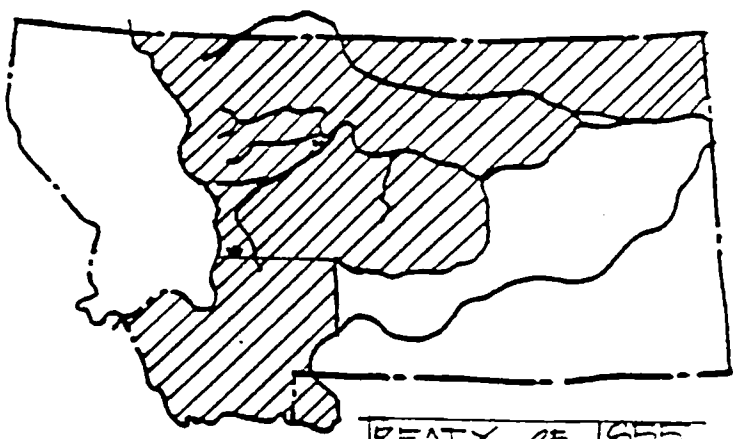
Introduction.....	
Blackfeet Historical Overview.....	
Why Teach Local/Tribal History?.....	
Course Outline:	
Description.....	
Texts and Readings.....	
Course Requirements.....	
Evaluation.....	
Methodology:	
Elders in the Classroom.....	
Use of Language.....	
Use of Maps.....	
Community Resources.....	
Blackfeet Bilingual Program.....	
Glenbow Museum (Calgary, Alberta).....	
Curriculum Techniques:	
Photographs.....	
Biographies.....	
Timelines.....	
Presentations.....	
Recommendations:	
Format.....	
Language Interpretations.....	
Conclusion.....	
Attachments:	
Course Outline	
Reserve Reading List	
Maps	
Sample Exams	
Bibliography	

Teaching Indian History in a Reservation Setting

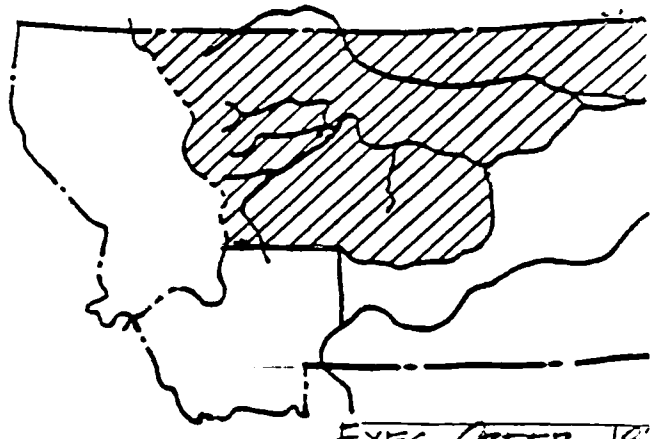
Teaching Indian history at the local level or on the reservation provides many unique methods and experiences enhancing the learning process for everyone involved. A course entitled "History of the Blackfeet Nation" taught at the Blackfeet Community College is an example of an active first-hand and motivational learning of a subject relevant to all participants--instructor and students.

Imagine a typical college course offered on the schedule where college students will soon fill the typical classroom and prepare to learn a subject matter. In this case, the instructor is usually of Blackfeet descent, most of the students are of Blackfeet descent, but the students range in many age groups. There are elderly with the young and middle age groups waiting to learn History of the Blackfeet Nation. This class is unique to the Blackfeet Community College. Many ages of Blackfeet students participate in the learning environment. Aside from the typical classroom setup the resources for enhancing and designing the classroom go beyond the realms of classroom barriers. In this respect, the actual learning of a 5-credit Blackfeet History course takes place.

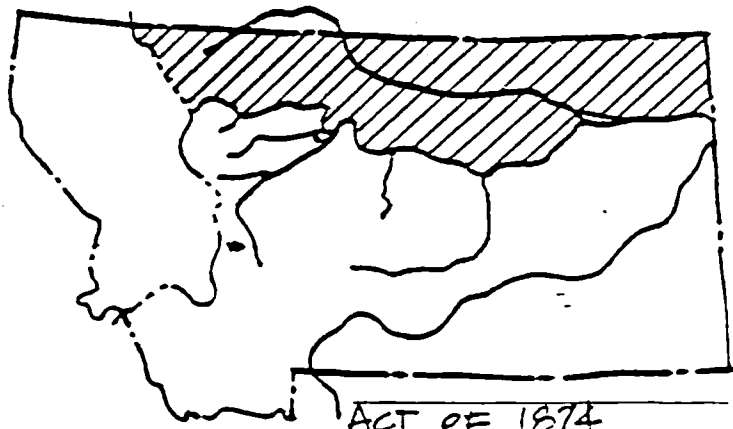
The Blackfeet Community College is a small tribally controlled community college located in Browning, Montana adjacent to Glacier National Park and the Canadian border. The college provides higher education in many discipline areas of learning two of which are Native American Studies and Blackfeet Bilingual Education. The study of the Blackfeet people and history provides a foundation toward learning at the college and upholding the mission statement of "cultural preservation." The Blackfeet Community College is fully accredited offering opportunities for tribal members and others interested in pursuing their education or developing job skills and placement.



TREATY OF 1855



EXEC. ORDER - 1868



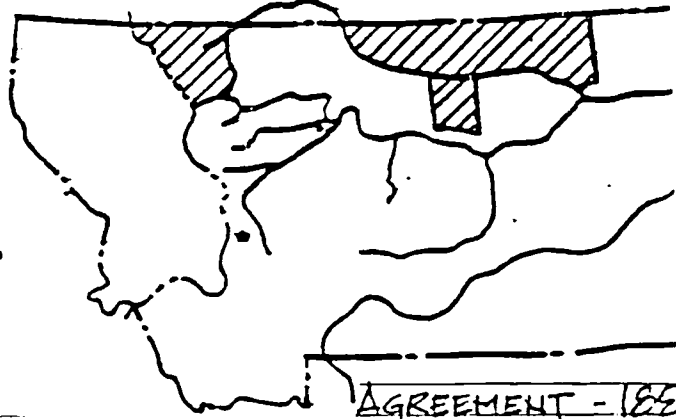
ACT OF 1874



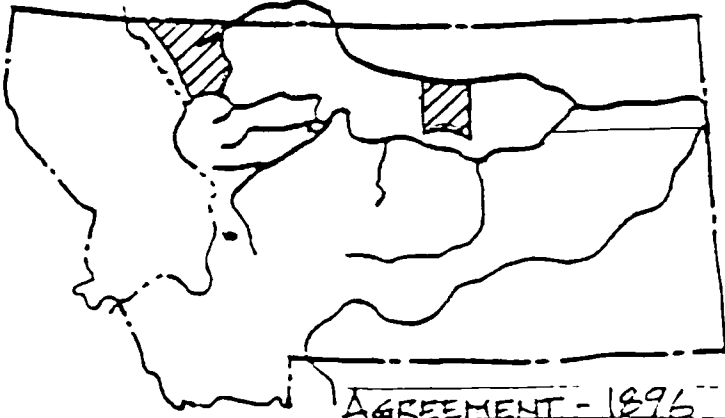
EXEC. ORDER - 1888



EXEC. ORDER - 1890



AGREEMENT - 1892



AGREEMENT - 1896

BLACKFEET-GROS VENTRE
TRIBAL LANDS

1855 - 1986

GLACIER NATIONAL PARK

Approximately, 400-500 students take advantage of services provided by the college the majority being tribal members.

BLACKFEET HISTORICAL OVERVIEW:

This year, the Blackfeet Tribe of Montana completes one hundred and thirty three years of official contact with America. During the years the Tribe has systematically been converted in many ways, and the disappearance of an original history has been one of the most dangerous conversions. To date, the percentage of Blackfeet who can give a reliable summary of the tribe is small, and getting smaller each year.

The Blackfeet Tribe, correctly identified as South Piegan, or in the language Pikuni, are part of a larger population, or group referred to as the Blackfoot Confederacy. Three relative bands (tribes) resides in Canada. They are the Blackfoot, Blood and North Piegan groups (Piegan is a Canadian spelling) and all recognize the relationship. Unfortunately, many of the South Piegan (Blackfeet) children have not been taught about this relationship and many do not understand they are part of a historical group that exists today. Further, with the erosion of the Blackfeet's language during the last sixty years in particular, many Blackfeet are unaware how language binds the entire group together. As the language disappears on the Blackfeet Reservation (a recent survey shows the language will disappear within the next thirty years) the historical connections fade with it. It is doubtful whether a large enough effort can be mounted, under current school policies, to save the ultimate demise of the language. Hopefully, the same doesn't have to apply to history.

The Blackfeet Tribe was considered one of the most nationalistic groups in the west during the expansion period. Both Catlin and Prince Maximillin gave them high praise as preservationists and fighters. Yet, a scant one hundred and forty years later, the Tribe's language and history stands in jeopardy of disappearing, and actions to preserve the remainder seem feeble at best. Much of the attitude comes from the assimilationist policies imposed since literally 1855, the year of the first treaty. As the history and language grow fainter; the desire to save either grows weaker also.

The state of historical knowledge about the Blackfeet by the Blackfeet is such that only a concerted effort to reeducate Blackfeet about themselves will do. The schools and college will have to agree to make up for the loss by introducing the coursework to all students in their systems. There is a rich and valuable content in the Tribe's history that should not be allowed to disappear without a fight.

WHY TEACH LOCAL/TRIBAL HISTORY?

Pan-Indian history, or generalized Indian history, is in itself assimilationist in viewpoint and gives too much credence to the idea that there is only one form of Indianness. It is deaf to the uniqueness of each tribe, and it is this uniqueness that makes each tribe worth saving regardless of the current situation. If one teaches general history then the dogma of westward expansion is acceptable in this smoothed over version of events. Naturally, legislation that affected all tribes must be addressed, but the results, or manifestations of such legislation should be treated at the local, or tribal level, at all times. For example, many tribes in the west, such as the Blackfeet, are currently residing on portions of their original homelands,

and their viewpoint is different than say the tribes located (relocated) to Oklahoma territories. The Indian Removal Act is important enough to be explained to Montana Indian students, but it did not directly influence their lives as much as the Dawes Allotment Act. The fact is legislation, even today, has a different impact on different tribes because tribes remain different in many aspects, and these differences are important and cannot be explained away in a generalized version of Indian history.

The design and description of the course "History of the Blackfeet Nation" is described below.

COURSE OUTLINE:

Description - The History of the Blackfeet Nation covers the following major periods of topics of time: Creation Myths (Creation, Star Myths, Old Man/Napi, etc.), Ritualistic and cultural originals (Beaver Medicine, Scabby Robe, Medicine Pipe, Lodge symbols and interpretations, etc.), Dog Days, Period of Horse and Gun, Land Base, Family Descriptions, Treaty/Agency Period, Pre-Reservation and Agency Period and the post-1900's until 1934.

Text and Readings - Readings for the class are: The Blackfeet, Raiders on the Northwestern Plains, by John C. Ewers and The Old North Trail, Life, Legends and Religion of the Blackfeet Indians by Walter McClintock.

Additional readings are selected from the bibliography provided by the instructor and are on reserve on the college library (see attachment). The Sun Came Down by Percy Bull Child a Blackfeet Tribal elder is used as a resourceful addition to the course readings.

Course Requirements - Students will develop a Time Line of tribal history. This course requirement will be reviewed for grade, but is returned to the student at end of quarter. Students will give an hour presentation entitled: The southern Piegiens. This presentation may cover a general outline of history, or may outline a specific period or event in Piegiens history. It will take place near the end of the quarter. Weekly examinations, readings and written and oral presentations are required.

Evaluation - The final week preparations consist of students completing their reserve readings, timelines/calendar of events and the presentation. Topics of presentation can be selected from any one point in history such as the Baker's Massacre, Dog Days, Horse and Gun, etc. or general in nature such

as horse raiding, food preparation, songs, clothing, family descriptions the list is endless.

The course is designed and described as any other college course offered in the catalog. However, the methodology of the course provides some interesting ways of teaching that gives this course uniqueness over other courses offered.

METHODOLOGY:

Elders in the Classroom - The use of elders in the classroom is extremely helpful, but should be approached with some planning and evaluation. Most importantly, the major caveat emptor is not to expect the elders to fill an "expert" role. For the most part, they are not teachers in the sense of the classroom, or formal system of teaching. For many, the invitation to join the teacher in the classroom as a resource person may in fact be the first time in many years, and probably after a school experience that may have been painful. A careful introduction prior to starting the class, with clear outlines of what is expected, and what is to happen should be done. The students and elders will benefit if both remain as "students." This takes the elders out of a threatening situation of being viewed as the final authority. Further, many of the elders have an oral tradition knowledge of history and may be unfamiliar with the written legal versions of tribal history. It is common to have elders respond to written work in a negative, or total dismissal sense, since many do not trust written versions of their history.

Many elders will not understand the time constraints of a one-hour class. This is important since it may appear rude if the instructor breaks in while an elder is speaking at length about an item, but crosses over a time restraint.

It has to be explained to elders invited to the class exactly how the format of the class is to work. This will prevent misunderstandings later in the quarter. For example, colloquial speech presentations, or storytelling, are quite different from formal, or standard lectures utilized in history presentations. Elders might object, for example, if a oral tradition story is shortened, or summarized for the sake of time or presentation. This could cause the elders to object in class and give the impression to students this story is wrong. This type of encounter should be avoided through thorough explanation prior to beginning the class.

It is very important to explain to the class, and the elders, the context in which paper is to be used. Many elders will object loud and clear to written material based on the fact the items (treaties, etc.) represent a dark moment, or the extension of times, unpleasant to them. When elders in the classroom explain a factual historical event and it does not match with the written version it is important to avoid an embarrassing situation with prior planning. One way to do this is to explain the use of figurative versus literal interpretation to the students. For example, it is historic fact that most of the literal fact-interpretation). Yet, some elders will give a figurative interpretation and say that the horse was given to the Indians by the Great Spirit. Their interpretation should be accepted and added to the full presentation (spectrum) of possible historical possibilities. This in fact adds another dimension to the content of the coursework. (Exceptions sometime occur, once an elder insisted that Indians always had horses since the beginning of time. The historical authority avoided a confrontation simply by saying, "...its an interesting viewpoint."

The opportunity to have elders in the classroom setting as students, and as resource or tribal historians, provides for a uniqueness in learning tribal history. Their perspectives enhance the quality of the course.

Use of Language - The uses of language (Blackfeet in this case) in coursework is important. This is an area where elders are excellent contributors. Words and concepts can be fully explored and this lends to much class discussion. For example, all history course work should begin at the beginning: Origin accounts, and work towards modern day in a semi-chronological manner. The elders will be invaluable in the mythology phase of the coursework.

A point in historical time most crucial to Indian Tribes is the Treaty. A study of the way language was, or may have been interpreted, adds credence to many of the elders assertion that a great deal was misunderstood when the treaties were made. An example might be how the structure of the Blackfeet language allows an item to be referred to in either the animate or inanimate form. In addition, with a prefix of atos added the item becomes holy. If one, for example, was explaining land features such as mountains, as in the case of the treaty of 1896 when Glacier National Park was purchased from the Blackfeet, it is possible the mixing of language form could lead many Blackfeet to believe they were indeed relinquishing the inanimate (rocks) instead of the animate (actual topography, trees, water, etc., which are all animate form) item. For years, many elders of the tribe have insisted that only the "rocks" were to be sold. No one has really given a adequate explanation as to how this idea remains in the minds of the elders, in spite of the legal, written version of what was sold, yet it is possible that misinterpretation occurred based not on words, but grammar. Further study of

this connection between language and history would undoubtedly be most enlightening to any student of history, but especially so to the Blackfeet student, young or old.

Use of Maps - History of a Tribe should also begin with maps of the territory of the tribe without current boundaries. For example, in the case of the Blackfeet Indians, it is important to realize that the Montana Blackfeet are only one-fourth of a group of the Blackfeet Nation. The other three bands reside in Canada, and if students are not aware of this an entire aspect of tribal history is distorted. In addition, by removing the current lines or boundaries of maps to begin with, and indicating tribal territories (pre-contact) can change the viewpoint of Indian students away from "the land was given to the Indians," to "the land was taken from the Indians." This is a crucial point that should not be forgotten, and, in fact, emphasized, since it holds the key to creating nationalistic thinking (proud to be an Indian) which equals pride.

Maps of aboriginal habitat should be hand drawn so original boundaries can be put in. Later, in chronological order, new boundaries (and how they came to be, i.e. treaties) can be inserted and explained. With the use of early maps, instructors can more easily explain proto-historical migrations of individual tribes and explain and illustrate the hydraulics of movements, especially with the introduction of technologies such as the gun, metal, and the horse (the first car).

Community Resources - When students are developing their Time Line of historical events, the learning can be taken outside the classroom. The resources in the community contain a wealth of information about Blackfeet History. Students can conduct interviews with elders in various communities

(those that are not available in the classroom), relatives, and known tribal historians. The Museum of the Plains Indians is located in the town of Browning, Montana. Here, among other things, students can explore the arts, designs and dress of the Blackfeet.

Blackfeet Bilingual Program - A three-year project designed to develop the Blackfeet Bilingual Education degree program collected and researched many written materials from various museums of the northwest. Some 25 dictionaries, syllabaries and guides of the Blackfeet Language were collected and evaluated. Field notes of ethnologists such as Claude Schaeffer, Curator of the Museum of Plains Indians, on family descriptions and relationships are available through this program. Extensive documents on other aspects of Blackfeet such as Notes on the Lodges of the Blackfeet, Blackfeet Mythology Stories, Societies and Dances of the Blackfoot Indians are available for student learning and research.

Glenbow Museum (Calgary, Alberta) - Some of the students in the Blackfeet History class have the opportunity to take advantage of research in the Glenbow Museum in Calgary, Alberta. Students from the Blackfeet Community College each year were taken to the museum for a one-week project on Blackfeet History and Language. The Glenbow Museum is one of the major depositories for information on the Blackfeet history, language, music, photographs and archival materials.

CURRICULUM TECHNIQUES:

Photographs - The use of photographs (pre-1960) in the classroom adds to the content. These photographs can be reproduced for students who find pictures of relatives (ancestors). This is a major hook. It creates a bond

among tribal members and helps in creating discussion, as well as being a tangible connection to the past.

Biographies - Development of family trees, oral histories of families, and specific tribal members, should be encouraged and taught. For example, many early ethnologies included tribal family lines, and these can be used to explain to Indian children, especially those with Indian names, how they got their names and family history, etc. In studying tribal history an important aspect is the clan and society groups. Families also had ownership to certain designs and symbols on the lodges.

Timelines - A major timeline should be developed in the class with individual timelines done by the students. It is important that each student have the right to pursue own versions of what is taking place. Fact and figure, especially in terms of language holdings, should be done. Many events of time can be included. For example, some students study the Winter Counts of individuals which are recorded history from a total tribal perspective.

Presentations - An hour presentation (at least) by the students allows them to sum up the quarter's acquisition of the history of the Blackfeet. Students narrow their topics down to areas of Education, Warrior Societies, Women in early Blackfeet History, etc. This experience of dwelling into the subject matter through many methods and resources, finally, puts the student in the position as a tribal historian.

RECOMMENDATIONS

Format - Additional formats should be pursued. For example, it is possible to have alternating class set-ups, using elders in the classrooms only after the legal, or written presentation has been made. This allows

students a better comparative understanding of the subject matter. Unfortunately though, this set-up dilutes the learning process of sharing information and learning with the elders.

Language Interpretations - The use of language in the coursework is important. This is an area the elders are excellent contributors. In this area, words and concepts based on words in the language can be fully explored. For example, all tribal history coursework must begin at the beginning of time, starting with origin accounts and work towards modern day in a semi-chronological manner. The elders will be invaluable in the mythology phase of the coursework. Careful selection of elders possessing knowledge of the creation stories without influences or distortion from a christian perspective must be made. Still, the early phase of the course should devote itself to the metaphysical beginnings of the tribe, and the elders should be allowed to participate fully.

SUMMARY

The study of history can be educationally beneficial to any who partake. The study of Blackfeet history, or tribal history, can be educationally, as well as socially, beneficial to Blackfeet children since it gives them an insight into themselves that cannot be obtained any other way.

It is important that Indians, especially at this point in time, study themselves so they may better prepare themselves for the future.

HISTORY OF THE BLACKFEET NATION

Reserve Reading List

The following books and documents are on RESERVE in the library. Students are required to read all assigned pages, as well as review all materials. It is also suggested noted to be taken on all materials covered.

BOOKS:

RED MAN RESERVATIONS. Clark Wissler. Read pages 1-60 and pages 229-244.

SOCIAL ORGANIZATION AND RITUALISTIC CEREMONIES OF THE BLACKFOOT INDIANS. Read Part I--pages 3-63. Review Part II. (remainder of book)

MYTHOLOGY OF THE BLACKFOOT INDIANS. Read Introduction carefully-pages 5-18. Read Tales of the Old Man and Star Myths. Pages 19-73. Review the remainder of the book.

SOCIETIES AND DANCE ASSOCIATIONS OF THE BLACKFOOT INDIANS. Read and review entire folder, (the above books are all by Wissler and Duvall).

THE HORSE IN BLACKFOOT CULTURE. Ewers, John C.

THE TRAGEDY OF THE BLACKFOOT. McClintock, Walter. Read entire paper.

THE BLACKFOOT INDIAN OF 1854. Doty, James. Read entire folder/paper.

EARLY BLACKFEET AND THEIR NEIGHBORS. Hyde, George. Read entire paper.

THE VANISHING RACE. Dixon, Joseph. Read pages 104-118.

MODERN BLACKFEET. McFee, Malcolm. Read Chapter 3 and 9.

PLACE NAMES OF GLACIER/WATERTON NATIONAL PARKS. Holterman, Jack. Review book with attention to Blackfeet names of peaks, rivers, etc.

KEEPERS OF THE GAME. Martin, Calvin. Read Chapter 2 pages 40-65. This is an excellent account of early Indian migration and contact. Excellent reading for a perspective of early contact period with Europeans.

BIOGRAPHIES OF BLACKFEET LEADERS. Review folder

BLACKFEET FAMILY HISTORIES. Review folder thoroughly.

BLACKFEET LANGUAGE LESSON BOOK AND DICTIONARY. Review.

A HISTORICAL ANALYSIS OF THE BLACKFEET RESERVATION, 1855-1955. Foley.

(This is the official testimony in connection to the Sweet Grass Hills Claims. It is an extremely revealing, but lengthy document, on misconduct within the administration of the Blackfeet Reservation. Students should at least review this document; if at all possible: read it.)

Review All Other Materials Relating to the Blackfeet.

COURSE OUTLINE

Course No.: NAS 201

Course Title: History of the Blackfeet Nation

Credits: 5 credits

Description: The history of the Blackfeet Nation will cover the following major periods, or topics: Creation Myths (Creation--Star Myths--Old Man/Napi), Ritualistic and Cultural Origins (Beaver Medicine--Scabby Round Robe--Medicine Pipe--Lodge symbols and meaning), Dog Days, Period of the Horse and Gun, Pre-Reservation--Agency Period, Treaty/Agency Period, and the post-1900's until 1934.

Texts and Readings: The reading list for the class is as follows:

The Blackfeet, Raiders on the Northwestern Plains by John C. Ewers.

The Old North Trail, Life, Legends and Religion of the Blackfeet Indians
by Walter McClintock.

These two books are required reading for the course and should be read carefully (notes taken on important elements: names, places, dates, etc.) within the first two weeks of the quarter.

Course Objectives:

1. Students will be able to discuss or talk about at least two creation myths of the Blackfeet.
2. Students will learn ritualistic and cultural origins of early Blackfeet belief systems and compare differences of today.
3. Students will review the written history of the Blackfeet from the Dog Days to the 1930's and discuss changes and differences of time.
4. Students will learn from the oral histories passed down through the elders and compare the two perspectives of learning history--written and oral.
5. Students will learn the skills of researching, library usage, reviewing written literature on Blackfeet.

Additional Readings:

Students should also read the following during the quarter:

Mythology of the Blackfeet, Clark Wissler

Social Organization and Ritualistic Ceremonies of the Blackfoot Indians,

Clark Wissler (Note: these prints from the American Museum of Natural History are essentially the works of D.C. Duvall, a Blackfeet)

Blackfoot Lodge Tales, A Story of a Prairie People, George Bird Grinnell

(These books will be placed on the RESERVE LIST in the library. They are also carried on the shelves in both the college and city library.)

Also Readings from Attached List.

Course Requirements:

Students will develop a TIME LINE of tribal history. This course requirement will be reviewed for grade, but is returned to the student at the end of the quarter.

Students will give an (approximate) one hour presentation entitled: The Southern Pieigans. This presentation may cover a general outline of history, or may outline a specific period or event in Peigan history. It will take place near the end of the quarter.

Exams:

One examination during the quarter will cover only material covered in the books.

Weekly examinations, readings, written or oral presentations.

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(All Subjects)

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History of the Blackfeet Nation

NAS 201

Final Week Preparations.

No Class meeting on December 3-4-5 (Wednesday - Friday)

Students are encouraged to complete the RESERVE reading list in the library (or put as big a dent in it as possible), since the final examination will contain material from the list.

Students should complete their timelines/calendar of events as soon as possible, since they are part of the requirements of the course, and will be due on December 12, the last day of classes (final week).

Schedules for student presentations will be made on December 1, Monday for the following week, December 8-12. Available times will begin at nine in the morning and run into late afternoon. Each Student will be scheduled for an hour.

The presentations must be at least 20 minutes minimum (minimum gradewise likewise), and 45 minutes maximum (maximum gradewise likewise) in length. The subject can be general: simply read your timeline for the duration, or may be specific in nature: Baker's Massacre, Dog Days, Horse and Gun, horse raiding, food preparation, songs, clothing, the list is endless. The bottom line in getting a grade out of this presentation is this: Speak knowledgeably of the subject, in other words cite your sources. Second, speak from the point of view that the history of the Blackfeet has been sadly neglected by it's own citizens, and you have decided to, at least for yourself, to change that. Don't worry about what people are thinking: worry about what you are thinking, and be assured in the fact you are a student of tribal history. You might as well be proud too, since there are so few tribal historians.

The final examination will be held on Friday, December 12 at 12 noon, in the assigned classroom. The test will cover all previously discussed material. If you wish to know the results of your work in the class, bring a self-addressed, stamped, envelope on the day of the exam, and your grade will be sent to you immediately afterwards.

So there...

History C19
Northwestern U.
Winter 1978

THE INDIANS IN AMERICA

"Human life is reduced to real suffering, to hell, only when two ages, two cultures and religions, overlap."

A. von Haller

James Axtell
Harris 201A
492-3152 (office)
869-5272 (home)

(93)

The primary aim of this course is to foster a broader and more sensitive understanding of the history and lifeways of the American Indians from 1492 to the present. Our approach will be that of ethnohistory, a creative blend of the cultural perspective of anthropology and the tools and methodology of history. Our focus throughout will be on the Indians--how they lived, felt, thought, and acted--before and after contact with the white invaders from Europe and later the United States.

READING: The following list is comprised of two parts for each week's assignment. The first (a) is reading required of everyone to provide a community of fact for discussion and intelligent questioning; it is only the minimum. The second (b) is a list of some of the best supplementary reading for the topic(s) of the week. It is given to whet your particular appetites as they emerge during the course and to provide help in choosing reading for class and research.

PAPERS: The most important aspect of history is the telling of a story with clarity, vigor, objectivity, and style. To Alfred North Whitehead, style, in its finest sense, is "the last acquirement of the educated mind. The sense for style is an aesthetic sense, based on admiration for the direct attainment of a foreseen end, simply and without waste." Since the literary presentation of the historian's research and thought is his final and most important task, particular attention will be paid to the problems of historical writing in one short essay and a longer research essay.

1) "Resolved, That the Eastern Indians Should (Not) Be Removed Across the Mississippi for Their Own Good." (3 double-spaced pages maximum); due 5th class, January 17, when the class will debate the topic. Students with last names beginning A-L will argue the positive, M-Z the negative. Your arguments must be historically plausible; they must make sense for the 1830s, for the Indians of the Southeast particularly, and for the conditions and trends of American population, politics, and economy.

2) Any topic in Indian ethnography or the history of Indian-white relations (6-8 pages); due February 28. Topic to be chosen in consultation with me not later than January 31st.

RESOURCES:

Bibliographies:

George P. Murdock and Timothy J. O'Leary, Ethnographic Bibliography of North America, 4th ed. (1975), 5 vols.

Francis P. Prucha, A Bibliographical Guide to the History of Indian-White Relations in the United States (1977)

Surveys:

Wilcomb Washburn, The Indian in America (1975)--historical

William T. Hagan, American Indians (1961)--historical

Wendell H. Oswalt, This Land Was Theirs: A Study of the North American Indian, 2d ed. (1973)--ethnographic

Robert F. Spencer, Jesse D. Jennings, et al., The Native Americans: Ethnology and Backgrounds of the North American Indians, 2d ed. (1977)--ethnographic

Readers:

- Eleanor B. Leacock and Nancy O. Lurie, eds., North American Indians in Historical Perspective (1971)
 Deward E. Walker, Jr., ed., The Emergent Native Americans: A Reader in Culture Contact (1972)
 Wilcomb E. Washburn, ed., The Indian and the White Man (1964)

Journals:

The Indian Historian
 Ethnohistory
 American Indian Quarterly

Newspapers:

Akwesasne Notes (Mohawk Nation, Rooseveltown, N.Y.)
 Wassaja (Indian Historical Society, San Francisco, Calif.)

READING (by week)

- 1) Lectures: The Ethnohistory of Indian-White Relations
 The Art of History
 - a) Robert F. Berkhofer, Jr., "Native Americans and United States History," in The Reinterpretation of American History and Culture, ed. William Cartwright and Richard Watson (1973), 37-52; James Axtell, "The Ethnohistory of Early America," William & Mary Quarterly, 35 (Jan. 1978),
 - b) Gary B. Nash, Red, White, and Black: The Peoples of Early America (1974)
 Berkhofer, The White Man's Indian: The History of an Idea from Columbus to the Present (1978)
- 2) Lecture: The Legacy of Revolution
 Discussion: Native American History: For, By, and Of Whom?
 - a) Black Hawk: An Autobiography, ed. Donald Jackson (1964)
 - b) Reginald Horsman, Expansion and American Indian Policy 1783-1812 (1967)
 F. Paul Prucha, American Indian Policy in the Formative Years: The Indian Trade and Intercourse Acts, 1790-1834 (1962)
 Cecil Eby, "That Disgraceful Affair," The Black Hawk War (1973)
- 3) Debate: Indian Removal
 Lecture: Trails of Tears: Indian Removal and the Historians
 - a) Louis Filler and Allen Guttman, ed., The Removal of the Cherokee Nation (1962)
 - b) Mary E. Young, "Indian Removal and Land Allotment: The Civilized Tribes and Jacksonian Justice," American Historical Review, 64 (1958), 31-45
 Wilcomb Washburn, "Indian Removal Policy: Administrative, Historical, and Moral Criteria for Judging Its Success or Failure," Ethnohistory, 12 (1965), 274-78
 F. Paul Prucha, "Andrew Jackson's Indian Policy: A Reassessment," Journal of American History, 56 (1969), 527-39
 Bernard W. Sheehan, Seeds of Extinction: Jeffersonian Philanthropists and the American Indian (1973)
 Ronald N. Satz, American Indian Policy in the Jacksonian Era (1971)
 Michael P. Rogin, Fathers and Children: Andrew Jackson and the Subjugation of the American Indian (1975)

- 4) Lecture: Across the Wide Missouri: The Fur Trade and the Indians
 Discussion: Change and Exchange among the Western Tribes
 - a) Preston Holder, The Hoe and the Horse on the Plains: A Study of Cultural Development among North American Indians (1970)
 - b) Bernard DeVoto, Across the Wide Missouri (1947)
 Lewis Saum, The Fur Trader and the Indian (1965)
 Oscar Lewis, The Effects of White Contact upon Blackfoot Culture; with Special Reference to the Role of the Fur Trade, Memoirs of the American Ethnological Society (1942)
 Richard N. Ellis, ed., The Western American Indian: Case Studies in Tribal History (1972)
- 5) Lecture: The Horsemen of the Apocalypse: Warfare on the Plains
 Film: "Soldier Blue"
 - a) Peter Nabokov, Two Leggings: The Making of a Crow Warrior (1967)
 - b) Marion W. Smith, "The War Complex of the Plains Indians," Proceedings of the American Philosophical Society, 78 (1937), 425-61
 Robert M. Utley, Frontiersmen in Blue: The United States Army and the Indian, 1848-65 (1967)
Frontier Regulars: The United States Army and the Indian, 1866-91 (1973)
- 6) Discussion: Man, Nature, and God on the Plains
 Lecture: Back to Nature: Revitalization Movements
 - a) Joseph Epes Brown, The Sacred Pipe (1953)
 - b) Ruth Underhill, Red Man's Religion (1965)
 Joseph G. Jorgensen, The Sun Dance Religion (1972)
 James Mooney, The Ghost-Dance Religion and the Sioux Outbreak of 1890 (1896, 1965)
 J. Sydney Slotkin, The Peyote Religion (1956)
- 7) Quiz: The St. Valentine's Day Massacre Memorial
 Discussion: The Assault on "Savagery"
 - a) Robert F. Berkhofer, Jr., Salvation and the Savage: An Analysis of Protestant Missions and American Indian Response, 1787-1862 (1965)
 - b) F. Paul Prucha, American Indian Policy in Crisis: Christian Reformers and the Indian, 1865-1900 (1976)
 George A. Schultz, An Indian Canaan: Isaac McCoy and the Vision of an Indian State (1972)
 Howard L. Harrod, Mission Among the Blackfeet (1971)
- 8) Lecture: With Reservations: The Taming of the West
 (No class February 23)
 - a) Clark Wissler, Red Man Reservations (1938)
 - b) Robert A. Trennert, Alternative to Extinction: Federal Indian Policy and the Beginnings of the Reservation System, 1846-1851 (1975)
 William T. Hagan, Indian Police and Judges: Experiments in Acculturation and Control (1966)
 Carlos E. Embury, America's Concentration Camps: The Facts about our Indian Reservations Today (1956)

- 9) Lecture: Operation Salvage: Indians and Anthropologists
 Discussion: Is Private Property the Door to Civilization?
- a) Wilcomb Washburn, ed., The Assault on Tribalism: The General Allotment Law (Dawes Act) of 1887 (1975)
 - b) Henry Fritz, The Movement for Indian Assimilation, 1860-1890 (1963)
 Robert W. Mardock, Reformers and the American Indian (1971)
 F. Paul Prucha, ed., Americanizing the American Indian: Writings by the 'Friends of the Indian' 1880-1900 (1973)
- 10) Lecture: The Indians' New Deal: John Collier and the IRA
 Film: "Ishi"
- a) Theodora Kroeber, Ishi in Two Worlds: A Biography of the Last Wild Indian in North America (1961)
 - b) Robert F. Heizer, The Destruction of California Indians (1974)
 Heizer and M.A. Whipple, eds., The California Indians: A Source Book (2d ed. 1971)
 Sherburne F. Cook, The Conflict Between the California Indians and White Civilization (1943)
- 11) Lecture: Day in Court: The Search for Indian Justice
- a) Stan Steiner, The New Indians (1968)
 - b) Alvin Josephy, ed., Red Power: The American Indians' Fight for Freedom (1971)
 Vine Deloria, Jr., Behind the Trail of Broken Treaties (1974)
 Roxanne D. Ortiz, ed., The Great Sioux Nation: Sitting in Judgment on America (1977)--Wounded Knee trial testimony, 1974.

THE COLLEGE OF WILLIAM AND MARY
Department of History

History 487C
Fall 1985

INDIAN AND WHITE IN AMERICA

Human life is reduced to real
suffering, to hell, only when
two ages, two cultures and re-
ligions, overlap.

A. von Haller

James Axtell
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The primary aim of this course is to foster a broader and more sensitive understanding of the history and lifeways of the American Indians from 1492 to the present. Our approach will be that of ethnohistory, a blend of historical and anthropological methods, materials, and perspectives. Our focus will be on the Indians -- how they lived, felt, thought, and acted -- before and after contact with the white invaders from Europe and later the United States.

READING: The following list is required of everyone to provide a community of fact for discussion and intelligent questioning. If it succeeds in wetting your appetites for more, you may turn to

George P. Murdock and Timothy J. O'Leary, *Ethnographic Bibliography of North America*, 4th ed. (1975), 5 vols.

Francis Paul Prucha, *A Bibliographical Guide to the History of Indian-White Relations in the United States* (1977)

Indian-White Relations in the United States:

A Bibliography of Works Published 1975-1980 (1982)

Francis P. Jennings, ed. *The Newberry Library Center for the History of the American Indian Bibliographical Series*, many titles to date, topical and tribal

WRITING: The most important aspect of history is the telling of a story with clarity, vigor, objectivity, and style, which is (in the words of Peter Gay) "the art of the historian's science." Since the literary presentation of the historian's research and thought is his final and most important task, particular attention will be paid to the problems and rewards of historical writing in three essays of varying length.

(1) "Through a Glass Darkly: Bias in Colonial Ethnography" (3 pages maximum): due Tuesday, September 10. Discuss the various kinds of conscious and unconscious biases exhibited by the European observers of Indians in The Indian Peoples of Eastern America.

(2) "Resolved, That the Eastern Indians Should (Should Not) Be Removed Across the Mississippi for Their Own Good" (4 pages max.): due Tuesday, October 22, when the class will debate the topic. Students with last names beginning A-L will argue the positive, M-Z the negative. Your arguments must be historically plausible; they must make sense for the 1830s, for the Indians of the Southeast particularly, and for the conditions and trends of American population, politics, and economy. Write as if you were addressing your esteemed colleagues in the U.S. Senate. You may take your arguments from the sources cited in Filler and Guttmann, the reading for week 7, but you are not denied access to others.

(3) Any topic in Indian ethnography or the history of Indian-white relations (12 pages max.): due Tuesday, December 3. Your topics must be chosen in consultation with me (to avoid the bibliographically impossible) no later than Tuesday, November 5.

All essays must be typewritten, double-spaced, with one-inch margins all around, on 20 lb. non-corrasable, non-onionskin white paper. No title-page or bibliography is necessary. Footnotes should appear at the end of the text on a separate page. Pages should be numbered at the top and stapled in the upper left-hand corner at an angle to facilitate turning.

EVALUATION: My final evaluation of your individual performances -- judged only against yourself -- will be based on the required essays, the Removal debate, and weekly class participation. Rather than averaging your scores, I will pay attention to the improvement you make in becoming working historians. All essays below "C" will be rewritten for improvement, and all essays below "B-plus" -- except the last -- may be rewritten, the highest grade counting. Attendance at all classes is mandatory -- your obligation to me and your classmates. A seminar will not work without the full participation of its members.

READING (by week)

- (1) Introduction: Who is an Indian? and What is Ethnohistory? Axtell, E+I, ch. 1.
- (2) James Axtell, ed. The Indian Peoples of Eastern America (1981)
- (3) J. Leitch Wright, The Only Land They Knew: The Tragic Story of the American Indians in the Old South (1981).
- (4) Alden T. Vaughan, New England Frontier: Puritans and Indians, 1620-1675 (rev. ed. 1979)
- (5) James Axtell, The European and the Indian: Essays in the Ethnohistory of Colonial North America (1981), chs. 2-10.
- (6) A.F.C. Wallace, The Death and Rebirth of the Seneca (1970), chs. 1-2, 5-10
- (7) Louis Filler and Allen Guttman, eds. The Removal of the Cherokee Nation (1962)
- (8) Robert Berkhofer, Jr., Salvation and the Savage: An Analysis of Protestant Missions and American Indian Response, 1787-1862 (1965)
- (9) Donald Jackson, ed. Black Hawk: An Autobiography (1964)
- (10) Edward T. Denig, Five Indian Tribes of the Upper Missouri (1961)
- (11) Robert Utley, The Indian Frontier of the American West, 1846-1890 (1984)
- (12) Theodora Kroeber, Ishi in Two Worlds (1961)
- (13) Alvin M. Josephy, Jr., Now That the Buffalo's Gone: A Study of Today's American Indians (1982), chs. 1, 3-7

History C91-20
Northwestern U.
Spring 1978

THE INVASION OF NORTH AMERICA

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The primary aim of this course is to reconsider the exploration and settlement of the European colonies in North America, in part from the perspective of the native Americans. Using the hybrid tool of ethnohistory, we will focus primarily on the colonizing efforts of the French and the English, their impact upon the native cultures, the impact of the native cultures upon them, and their success in transplanting European culture to the New World.

Reading: The following list of comprised of two parts for each week's assignment. The first (a) is reading required of everyone to provide a community of fact for discussion and intelligent questioning; it is only the minimum. The second (b) is a list of some of the best supplementary reading for the topic of the week. It is given to whet your own particular appetites as they develop during the course and to provide help in choosing reading for class and research.

Papers: The most important aspect of history is the telling of a story with clarity, vigor, objectivity, and style. To Alfred North Whitehead, style in its finest sense is "the last acquirement of the educated mind. The sense for style is an aesthetic sense, based on admiration for the direct attainment of a foreseen end, simply and without waste." Since the literary presentation of the historian's research and thought is his final and most important task, particular attention will be paid to the problems of historical writing in one short and one longer research essay.

(1) A topic in Indian ethnography (3 pages maximum): due 3rd week. See attached list for possible but not inclusive topics. Your sole source will be The Jesuit Relations and Allied Documents, ed. Reuben Gold Thwaites (Cleveland, 1896-1901), 73 vols., which are not to be taken from the shelf area under any circumstances, especially the Index volumes. A few questions to keep in mind: How much evidence is enough to prove your point? What kinds of evidence are required? Whose authority are you accepting? Is the evidence from the chronologically right period? Is your subject one particular tribe, several tribes in a given geographical area, or all Indian tribes?

(2) Any topic in colonial ethnography, Indian-white relations, or frontier history (8 pages maximum): due 8th week. Topic to be chosen with my approval by 5th week.

Suggested Research Topics

- 1) How long did Indian mothers lie-in after giving birth?
- 2) How long did Indian mothers breast-feed their babies?
- 3) How and why was an Indian baby bound on a cradleboard?
- 4) How were Indian children disciplined?
- 5) How were Indian (boys/girls) educated for their appropriate sex roles in adult life?
- 6) What did Indian women do during menstruation?
- 7) What kind of medicine did an Indian "medicine-man" practise?
- 8) What role did dreams (animals) play in Indian religion?
- 9) What role did religion play in Indian hunting? (agriculture)
- 10) How did the Indians hunt?

- 11) What did the Indians look like? (height, weight, build, etc.)
- 12) What did the Indians wear?
- 13) What did the Indians smell like? (This is not a pejorative question--simply a factual one.)
- 14) What did the Indians consider sexually deviant?
- 15) What political (religious) role did Indian women play?
- 16) How did the Indians marry? (divorce)
- 17) How was murder (theft) dealt with in Indian society?
- 18) How much authority did an Indian sachem have?
- 19) Was Indian warfare high in mortality?
- 20) Why were Indian prisoners sometimes adopted? (tortured)
- 21) What was the function of scalping?
- 22) How did an Indian man behave in public?
- 23) How was wampum made? What was its function?
- 24) How long did it take an Indian to make a bark canoe?
- 25) Why was an Indian buried with his possessions?
- 26) How were the Indians buried?
- 27) What was the Indian after-life like?
- 28) Could the Indians hold their liquor? (Again, not a pejorative question, but a deceptive one.)

Readings (by week)

- 1) Introduction: Writing and Thinking Historically
 - a) James Axtell, "A North American Perspective for Colonial History" (MS); Axtell, "The Ethnohistory of Early America: A Review Essay," William & Mary Quarterly, 3rd ser., XXXV (1978), 110-144.
- 2) The Black Legend: (a) Miguel Leon-Portilla, ed., The Broken Spears: The Aztec Account of the Conquest of Mexico (1962)
 - b) Charles Gibson, Spain in America (1966)
 - J.H. Parry, The Spanish Seaborne Empire (1966)
 - Lewis Hanke, Aristotle and the American Indians (1959)
 - Magnus Mörner, Race Mixture in the History of Latin America (1967)
- 3) The Original People: James Axtell, ed., The Native American People of the East (1973); Anthony F.C. Wallace, The Death and Rebirth of the Seneca (1970), chaps. 2-4.
 - b) Roger Williams, A Key into the Language of America (1643)
 - John Heckewelder, History, Manners, and Customs of the Indian Nations who once Inhabited Pennsylvania and the Neighboring States (1818)
 - Charles Hudson, The Southeastern Indians (1976)
 - Diamond Jenness, The Indians of Canada (6th ed., 1963)
- 4) Fur, Fish, and the Faith: (a) Morris Bishop, Champlain: The Life of Fortitude (1948)
 - b) Marcel Trudel, The Beginnings of New France, 1534-1663 (1973)
 - Bruce G. Trigger, "Champlain Judged by His Indian Policy: A Different View of Early Canadian History," Anthropologica, 13 (1971), 85-114.
 - Samuel Eliot Morison, The European Discovery of America: The Northern Voyages, A.D. 500-1600 (1971)
 - Gustave Lanctot, Montreal under Maisonneuve, 1642-1665 (1969)

(3)

- 5) Northern Empire: (a) W.J. Eccles, *The Canadian Frontier, 1534-1760* (1969)
 b) Cornelius J. Jaenen, *Friend and Foe: Aspects of French-American Indian Cultural Contact in the 16th and 17th Centuries* (1976)
 Word from New France: *Selected Letters of Marie de l'Incarnation*, ed. Joyce Marshall (1967)
 Harold A. Innis, *The Fur Trade in Canada* (1956)
 W.J. Eccles, *France in America* (1972)
- 6) The Wind of a Western Star: (a) David B. Quinn, *Raleigh and the British Empire* (1947)
 b) Quinn, *England and the Discovery of America* (1974)
 A.L. Rowse, *The Expansion of Elizabethan England* (1955)
 The Elizabethans and America (1959)
 Nicholas Canny, "The Ideology of English Colonization: From Ireland to America," *William & Mary Quarterly*, 3d ser., XXX (1973), 575-98.
- 7) Where There's Smoke....: (a) Captain John Smith's *History of Virginia*, ed. David F. Hawke (1970); Nancy O. Lurie, "Indian Cultural Adjustment to European Civilization," in *Seventeenth-Century America*, ed. James M. Smith (1959), 33-60.
 b) Wesley Frank Craven, *The Southern Colonies in the 17th Century* (1949)
 Philip Barbour, *The Three Worlds of Captain John Smith* (1964)
 Gary Nash, "The Image of the Indian in the Southern Colonial Mind," *WMQ*, 3rd ser., 29 (1972), 197-230.
 Edmund S. Morgan, *American Slavery/American Freedom: The Ordeal of Colonial Virginia* (1975)
- 8) Errand into the Wilderness: (a) Alden F. Vaughan, *New England Frontier: Puritans and Indians, 1620-1675* (1965)
 b) Francis Jennings, *The Invasion of America: Indians, Colonialism, and the Cant of Conquest* (1975)
 James Axtell, "Through a Glass Darkly: Colonial Attitudes toward the Native Americans," *American Indian Culture and Research Journal*, 1 (1974), 17-28.
 Douglas E. Leach, *The Northern Colonial Frontier, 1607-1763* (1966)
 William Kellaway, *The New England Company, 1649-1776* (1961)
- 9) American Encounter: (a) Gary Nash, *Red, White, and Black: The Peoples of Early America* (1974)
 b) K.G. Davies, *The North Atlantic World in the 17th Century* (1974)
 William C. Macleod, *The American Indian Frontier* (1928)
 Howard Peckham and Charles Gibson, eds., *Attitudes of Colonial Powers toward the American Indian* (1969)
 Robert F. Berkhofer, Jr., *The White Man's Indian: Images of the American Indian from Columbus to the Present* (1978)

THE COLLEGE OF WILLIAM AND MARY
Department of History

History 350C/550
Fall 1986

The Invasion of North America
"Human life is reduced to real suffering, to hell, only when two ages, two cultures and religions overlap."
Albrecht von Haller

James Axtell
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Of: 253-4435
Ho: 229-3345

The primary aims of this course are three: (1) to introduce you to the concepts, assumptions, and methods of the historical discipline, (2) to bridge the histories of Europe and America by (3) examining the exploration, exploitation, and colonization of North America from the perspectives of both early modern Europeans and native Americans. Employing the hybrid discipline of ethnohistory, we will focus on the westward enterprises of the Spanish, French, Dutch, and English, their impact upon the native cultures, the impact of the native cultures upon them, and their success in transplanting European culture to the New World.

READING: The following list (a) is required of everyone to provide a community of fact for discussion and intelligent questioning. All the books are available in the bookstore, and all readings are on closed reserve in Swem. If they succeed in whetting your appetite for more, the books under (b) are recommended

WRITING: The most important aspect of history is the telling of a story with clarity, vigor, objectivity, and style, which Peter Gay has called "the art of the historian's science." Since the literary presentation of the historian's research and thought is his final and most important task, particular attention will be paid to the problems of historical writing in one short essay, one medium essay (a take-home exam), and a longer research essay. All essays should be typewritten on 20 lb. non-corrasable, white paper (mimeo paper is cheapest and erases easily), and double-spaced with 1-inch margins all around.

(1) A topic in Indian ethnography (3 pages maximum): due Wednesday, Oct. 1. See attached list for possible but not inclusive topics. Your sole source will be The Jesuit Relations and Allied Documents, ed. Reuben Gold Thwaites, 73 vols. (Cleveland, 1896-1901), which are not to be taken from the shelf area under any circumstances, especially the two index volumes. Violators will be forced to run the gauntlet of their classmates! A few questions to keep in mind: How much evidence is enough to prove your point? What kinds of evidence are required? Whose authority are you accepting? Is the evidence chronologically appropriate? How many tribes are you talking about -- one, a few, or all?

(2) A take-home exam essay (6 pages maximum): due Wednesday, Oct. 29. The question will be handed out on Wednesday, Oct. 22.

(3) Any topic in European exploration and colonization, Indian culture, or Indian-European relations (12 pages maximum): due Monday, Nov. 24 without exception. Late papers will receive a grade reduction of 1/3 letter grade per day.

EVALUATION: My final evaluation of your individual performance -- judged only against yourself -- will be based on class attendance and participation (how well you keep me on my toes), and the required essays. Rather than averaging your scores, I will emphasize the improvement you make in becoming working historians. All essays below "C" will be rewritten, and all essays below "B+" may be rewritten for improvement, the highest grade counting.

READING (by week)

1. New Frontiers: (a) James Axtell, "A North American Perspective for Colonial History," The History Teacher 12 (Aug. 1979), 549-62; Axtell, The European and the Indian: Essays in the Ethnohistory of Colonial North America (1981), ch. 1-2.
 (b) Jack D. Forbes, "Frontiers in American History and the Role of the Frontier Historian," Ethnohistory 15 (1968), 203-35.
Ethnohistory 8 (1961): issue devoted to nature and problems of ethnohistory.
 Howard Lamar and Leonard Thompson, eds., The Frontier in History: North America and Southern Africa Compared (1981), esp. chs. 1, 3.
 Bruce G. Trigger, "Ethnohistory: Problems and Prospects," Ethnohistory 29 (1982), 1-19.
 D.W. Meinig, "Andrew Hill Clark, Historical Geographer," in James R. Gibson, ed., European Settlement and Development in North America: Essays on Geographical Change in Honour and Memory of Andrew Hill Clark (1978), 3-26.
 Gregory A. Waselkov and R. Eli Paul, "Frontiers and Archaeology," North American Archaeologist 2:4 (1980-81), 309-29.
2. Paradise Lost: (a) Charles Gibson, Spain in America (1966).
 (b) Charles Gibson, ed., The Spanish Tradition in America (1968).
 Lyle N. McAlister, Spain and Portugal in the New World, 1492-1700 (1984).
 Leslie Bethell, ed., The Cambridge History of Latin America. Vols. I-II. Colonial Latin America (1984).
 J.H. Elliott, Imperial Spain, 1469-1716 (1963).
 J.H. Parry, The Spanish Seaborne Empire (1966).
 Carl Ortwin Sauer, The Early Spanish Main (1966).
 James Lockhart and Enrique Otte, eds., Letters and People of the Spanish Indies: Sixteenth Century (1976).
 Lockhart and Stuart B. Schwartz, Early Latin America: A History of Colonial Spanish America and Brazil (1983).
 Peggy K. Liss, Mexico Under Spain, 1521-1556 (1975).
3. The Black Legend: (a) Tzvetan Todorov, The Conquest of America (1984).
 (b) Miguel Leon-Portilla, The Broken Spears: The Aztec Account of the Conquest of Mexico (1962).
 Huaman Poma, Letter to a King: A Peruvian Chief's Account of Life Under the Incas and Under Spanish Rule, trans. Christopher Dilke (1978).
 Nathan Wachtel, The Vision of the Vanquished: The Spanish Conquest of Peru through Indian Eyes (1977).
 Jon Mianchip White, Cortes's and the Downfall of the Aztec Empire (1971).
 Nancy M. Farriss, Maya Society Under Colonial Rule: The Collective Enterprise of Survival (1984).

- Karen Spalding, Huaro-chiri: An Andean Society Under Inca and Spanish Rule (1984).
 Robert Ricard, The Spiritual Conquest of Mexico (1933).
 Benjamin Keen, trans. Life and Labor in Ancient Mexico [Alonso de Zorita's Brief and Summary Relation of the Lords of New Spain] (1963).
 William L. Sherman, Forced Native Labor in 16th-Century Central America (1979).
 Charles Gibson, The Aztecs Under Spanish Rule (1964).

4. Reconnaissances: (a) Kenneth R. Andrews, Trade, Plunder, and Settlement: Maritime Enterprise and the Genesis of the British Empire, 1480-1630 (1984).
 (b) Carl Ortwin Sauer, Sixteenth Century North America (1971).
 J.H. Parry, The Age of Reconnaissance, 1450-1650 (1963).
 Samuel Eliot Morison, The European Discovery of America: The Northern Voyages (1971), The Southern Voyages (1974).
 David B. Quinn, England and the Discovery of America (1974)
North America from Earliest Discovery to First Settlements (1977).
 Quinn and A.N. Ryan, England's Sea Empire, 1550-1642 (1983).
 K.R. Andrews, N.P. Canny, and P.E. Hair, eds., The Westward Enterprise: English Activities in Ireland, the Atlantic, and America, 1480-1650 (1979).
 Marcel Trudel, Histoire de la Nouvelle-France I: Les vaines tentatives, 1524-1603 (1963).
 G.V. Scammell, The World Encompassed: The First European Maritime Empires, c. 800-1650 (1981).
5. The Original People: (a) James Axtell, ed., The Indian Peoples of Eastern America: A Documentary History of the Sexes (1981).
 (b) Bruce G. Trigger, The Children of Aataentsic: A History of the Huron People to 1660, 2 vols. (1975).
 Charles Hudson, The Southeastern Indians (1976).
 W. Vernon Kintz, The Indians of the Western Great Lakes, 1615-1760 (1940).
 Howard S. Russell, Indian New England Before the Mayflower (1980).
 Paul A.W. Wallace, Indians in Pennsylvania (1961).
 Anthony F.C. Wallace, The Death and Rebirth of the Seneca (1970).
 J. Leitch Wright, Jr., The Only Land They Knew: The Tragic Story of the American Indians in the Old South (1981).
6. A Few Acres of Snow: (a) William J. Eccles, The Canadian Frontier, 1534-1760 (1969).
 (b) Marcel Trudel, The Beginnings of New France, 1534-1663 (1973).
 Eccles, France in America (1972)
Canada Under Louis XIV, 1663-1701 (1964).

- Gustave Lanctot, A History of Canada [origins to 1763], 3 vols. (1963-65).
- R. Cole Harris and John Warkentin, Canada Before Confederation: A Study in Historical Geography (1974).
- Louise Dechene, Habitants et marchands de Montreal au XVIIe siecle (1974).
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- (b) J.H. Kennedy, Jesuit and Savage in New France (1950).
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13. The Eagle's Eye: (a) Gary B. Nash, Red, White and Black: The Peoples of Early America, 2d ed. (1982).
- (b) D.W. Meinig, The Shaping of America, Vol. I. Atlantic America, 1492-1800 (1986).
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 Olive P. Dickason, "Europeans and Amerindians: Some Comparative Aspects of Early Contact," Canadian Historical Assoc., Historical Papers 1979, 182-201.
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1. How long did an Indian mother lie-in after giving birth?
2. How long did Indian mothers breastfeed their babies?
3. How and why was an Indian baby bound on a cradleboard?
4. How were Indian children disciplined?
5. How were Indian boys (girls) educated for their appropriate sex roles in adult life?
6. What did Indian women do during menstruation?
7. What kind of medicine did an Indian "medicine-man" practice?
8. What role did dreams (animals) play in Indian religion?
9. What role did Indian religion play in hunting (farming)?
10. How did the Indians hunt?
11. What did the Indians look like (height, weight, build, etc.)?
12. What did the Indians wear in summer (winter)?
13. What did the Indians smell like? (This is not a pejorative question, simply a factual one.)
14. What did the Indians consider sexually deviant?
15. What political (religious) role did Indian women play?
16. How did the Indians marry (divorce)?
17. How was murder (theft, rape) dealt with in Indian society?
18. How much authority did an Indian sachem have?
19. Who worked harder--Indian men or women?
20. Was Indian warfare high in mortality?
21. Why were Indian prisoners sometimes tortured (adopted)?
22. What was the social function of scalping?
23. How did an Indian man behave in public?
24. Why was an Indian buried with his or her possessions?
25. How were the Indians buried?
26. What was the Indian after-life like?
27. Could the Indians hold their liquor? (Again, not a pejorative question, just a deceptive one.)

ANTHROPOLOGY 222

FIRST ENCOUNTERS:
EUROPEAN DISCOVERY AND NORTH AMERICAN INDIANSSPRING 1987
1 LIBBEY FORUM

PROF BRUCE J. BOURQUE

TEXT:

Fitzhugh, William W., ed.
1985 Cultures in Contact: the Impact of European Contacts on Native
American Cultural Institutions. Washington: Smithsonian Institution
Press.

READINGS:

Bourque, Bruce J. and Ruth H. Whitehead
1985 Tarrentines and the Introduction of Trade Goods in the Gulf of Maine.
Ethnohistory, vol. 32 (4): 327-341.

Whitehead, Ruth H.
ms. Malecite, Micmac and Beothuk.

RESERVE - 2 hours, can be taken for the night after 10:00 P.M.:

Axtell, James
1981 The European and the Indian: Essays in Ethnohistory of Colonial North
America. Axtell, ed. New York: Oxford University Press.
1981 The Indian Peoples of Eastern America. Axtell, ed. New York: Oxford
University Press.
1985 The Invasion Within: The Contest of Cultures in Colonial North
America. New York: Oxford University Press.

Berkhoffer, Robert
1978 The White Man's Indian: Images. new York: Borsoi/Knopf.

Chiappelli
First Images of America

Morison, Samuel E.
1971 The European Discovery of America, The Northern Voyages. New
York: Oxford University Press.

Washburn, Wilcomb E.
1984 The Indian and the White Man. Garden City, N.Y: Doubleday & Co.

Wasserman, Maurice M.
1954 The American Indian as Seen by the Seventeenth Century Chroniclers.
University Microfilms.

IMPORTANT REFERENCE SOURCES (Located with Govt. Docs. in Reference Section):

Trigger, Bruce G., ed.

1978 Handbook of North American Indians, Vol. 15, Northeast. Washington: Smithsonian Institution.

Helm, June

1981 Handbook of North American Indians, Vol. 6, Subarctic. Washington: Smithsonian Institution.

COURSE SCHEDULE

6 January	Introduction	Read Fitzhugh 1-43.
8 "	Precontact cultures, languages, population sizes.	Read Fitzhugh 45-69.
13 "	Who "discovered" America first?	Read Fitzhugh 71-96, Bourque & Whitehead.
15 "	Who came after Columbus and why?	Read Fitzhugh 99-130, Whitehead.
20 "	Fishermen, furriers, farmers and how they affected the Indians.	Read Fitzhugh 130-161.
22 "	Native views of Europeans. -- film: <u>The White Dawn</u>	Read Fitzhugh 163-183.
27 "	Case study: Gulf of St. Lawrence, eastern subarctic.	Read Fitzhugh 187-224.
29 "	Case study: Eastern Great Lakes, central subarctic.	Read Fitzhugh 225-268.
3 February	Native views of Europeans. -- film: <u>The Tribe that Hides from Man.</u>	Read Fitzhugh 271-279.
5 "	Case study: Maritime Peninsula.	Read Fitzhugh 281-318.
10 "	Case study: Mohawk, Mahican, Western Abenaki.	
12 "	<u>Midterm Exam</u>	
24 "	Library meeting (two sessions).	
26 "	Native views of Europeans. -- film: First Contact.	
3 March	Case study: Southern New England.	
5 "	Case study: Iroquoia.	
10 "	Film: Roanoke, pt. 1.	
12 "	Case study: Susquehanna/Delaware region.	
17 "	Film: Roanoke, pt. 2.	
19 "	Case study: Western Great Lakes.	
24 "	Film: Roanoke, pt. 3.	
26 "	Case study: Southern Great Lakes.	
31 "	Case study: Lower Mississippi.	
2 April	Guest speaker: modern Indian-White relations.	
	Term papers due.	

ANTHROPOLOGY 222

Term Paper Titles

Protestant vs. Catholic missionaries: motivations and impacts upon the Indians of the Northeast.

Indian unity vs. disunity in the face of European colonization. (eg. unity in Iroquoia vs. disunity among Algonkians.)

Indian farmers vs. Indian hunters under colonial pressure.

European attitudes toward Indians. (noble vs. ignoble savage)

Indian reactions to fishermen vs. traders.

England vs. France in the Northeast: implications for the Indian.

France vs. Spain in the southeast: implications of the Indian.

European vs. Indian views of sovereignty and land "ownership".

The missionary vs. the shaman: the battle for souls?

Why did Indians come to depend upon European manufactures?

Liquor and the Indians: social vs. genetic factors?

French, English and Spanish patterns of Indian exploitation.

What pressures caused Europeans to explore and colonize eastern North America?

Indian vs. European world views: What is man's place in the cosmos.

Indian vs. European patterns of agriculture.

New World population sizes before and after European contact.

Impacts of disease upon Indian society.

Rise of the New World fishery and its impact upon Indians.

Rise of the fur trade and its impact upon Indians.

Indian reactions to fishermen vs. land based traders.

Indian ethnohistory vs. Indian anthropology.

Indian ethnohistory: using literature to study preliterate peoples.

ANTHROPOLOGY 222

EXAM

Prof. Bruce Bourque

February 26, 1987

1. (20%) Numbered areas on the map indicate important areas mentioned in the Fitzhugh text. Place 10 of the 11 numbers in spaces provided for the listed definitions. One area has no appropriate definition.

___ Basque whaling area (16th century).

___ Beothuk.

___ Eastern Settlement.

___ Late Dorset.

___ Oneida.

___ Pocumtuck, Norwattuck, Agawam.

___ Powhattan.

___ Roanoake.

___ Tarrentine.

___ Timucua.

2. (30%) The year is 1580. You are chief of a river flowing into the Gulf of St. Lawrence. You have heard of white men in ships, but have not yet seen them. One morning a messenger comes from them to arrange a meeting where his captain will ask for a pact of friendship.

What will he really want from you? What will you want in return? How will your relationships with unrivier neighbors change?

Telling your life's story to grandchildren 50 years later, how has your situation changed and why. How have the whites changed, and why?

Answer 2 of the following questions (25% each):

3. Europeans twice attempted to colonize areas along the northwest Atlantic coast. Considering the European and native cultures involved, and the motivations of the two groups of colonists, why did the first fail and the second succeed?
4. Natives adapted to colonists in diverse ways. The Beothuk and Connecticut River Indians represent some of the extremes. Compare these cases, including their cultural differences, the colonial pressures they encountered and their strategies in response to these pressures. Finally, summarize the very different outcomes of these processes.
5. The League of the Iroquois and the Powhatan Confederacy unified many local communities into cooperative units. Yet, their fates after European colonization were very different. Describe these entities (the League and Confederacy), their colonial experience and reasons for their different fates.
4. European colonization had very different implications for leaders among 16th and 17th century Florida Indians than among 17th and 18th Labrador Inuit. Describe these differences in terms of native and colonial objectives.

History 465
History of Indians of the United States

MWF 11:00 - 11:50 a.m.
Dr. Colin G. Calloway

Room 57
Office hours -- Mon. 1:00-3:00 p.m.
Wed. 9:00 - 11:00 a.m.

Course Objectives

To examine the histories of Indian groups in the United States, from their pre-contact cultures, through their reactions to the onslaught of "white" culture, to the present. Attention will be paid to U.S. Indian policies, but the main emphasis of the course will be on the experiences of the diverse Indian peoples within the United States.

Course Requirements

You are expected to attend all classes and to keep up with the reading assignments. You will be graded as follows:

1st examination	30 percent
Term paper of 2,000 words	30 percent
Final examination	40 percent

Your grade will depend upon your ability to convey your knowledge and ideas in a well-written and clearly organized fashion. You should select the topic for your term paper early, so that you can begin work on it immediately after the first examination.

Texts for the Course

Frederick E. Hoxie, ed., Indians in American History
Philip Weeks, ed., The American Indian Experience
Peter Nabokov, ed., Native American Testimony

Course Schedule

1. Administration
2. Introduction: American Indians in American History. Hoxie, Introduction
3. America in 1492: Hoxie, ch. 1
4. Overview of Culture Areas.
5. First images, first contacts, and stereotypes.
6. The biological and ecological invasion of America
7. Indians and Spaniards: Hoxie, ch. 3; Weeks, ch. 2
8. Indians and the French: Weeks, chs. 1-2
9. Indians and the English: Weeks, ch. 1; Hoxie, ch. 2
10. Aspects of Indian-European Contact: Traders, Missionaries and Captives:

11. Case Study: The Abenakis.
12. Indians during the Wars for Empire: Weeks, ch. 3
13. Case Study: The Iroquois Confederacy.
14. Indians during the American Revolution: Hoxie, ch. 4; Weeks, chs. 4-5
15. The Indians and the British.
16. U.S. Indian Policy in the Early Republic: Weeks, ch. 5
17. Indian Responses: Confederation and Revitalization.
18. Southern Indians and Indian Removals: Cherokee case study. Hoxie, chs. 5-6;
Weeks, ch. 6
19. Review.
20. Exam.
21. The Plains Indians:
22. Intertribal Trade and Power:
23. Case Study: The Crows.
24. Indians and Westward Expansion: Hoxie, ch. 7; Weeks, ch. 7
25. "How the West Was Lost." Hoxie, ch. 8; Weeks, ch. 8, ch. 10
26. Case Study: The Teton Sioux:
27. The Era of Forced Acculturation, 1870-1920: Hoxie, chs. 9-10; Weeks,
chs. 9, 12, 13
28. Reservation Life.
29. Revitalization Responses: Sword Bearer and the Ghost Dance
30. Allotment and the Vanishing American.
- Term Paper Due
31. The Indian New Deal: Navajo Case Study: Hoxie, ch. 11; Weeks, ch. 14
32. Compensation and Termination: Menominee Case Study: Hoxie, ch. 11; Weeks,
ch. 15
33. Relocation and Urban Indians. Weeks, ch. 16
34. Indian Activism: the 1960s and '70s: Hoxie, ch. 11
35. Identity and recognition: Eastern "remnants."
36. Indians and the law. Hoxie, ch. 5, ch. 12

37. Indians and Hollywood.
38. Shoshones/Arapaho Case Study.
39. Current Issues in Indian Country.
40. Review.
41. Final Examination.

COURSE OUTLINE

Fall 1987

Anthropology 54.516*
North American Native Studies

Dr. B. Cox
Room C769 Loeb
Telephone: 564-7435
Office Hours: Mondays and Thursdays, 10:30 - 11:30

Aim of the Course:

The course is a research seminar, in which students will have the opportunity to investigate problems in the collection and presentation of materials concerning the history of indigenous peoples in North America. Much has been written recently on the biases and prejudices found in historical, anthropological, and popular works about Indian People. This course affords an opportunity to work through such issues, to consider what a fairer version of native history might look like and how to get it.

Work Expected:

All students must prepare a research proposal of about six pages, due on December 16. The proposal should draw on historical materials to attack some problem affecting Canadian native peoples or native-White relations. Marks will be based on this essay, on exercises, and on contributions to seminar discussions throughout the course. For students who continue in January, there will be an opportunity to work through the project which they proposed in December. (Students who wish a full year's credit are urged to register as well in Anthropology 54.517*, Problems in North American Ethnohistory, which will meet in the same room and at the same time as Anthropology 54.516*.)

A detailed schedule of class exercises, discussions and (possibly) guest lectures will be worked out during the first few meetings of the course and distributed thereafter. Students will be expected to prepare a number of short, critical reports on materials chosen from the Bibliography (see attached).

Textbook:

As Long as the Sun Shall Shine, A. Lussier et al., (eds.), Vancouver: University of British Columbia Press, 1983.

BIBLIOGRAPHY

I. INTRODUCTORY

Axtell, J., The European and the Indian: Essays in the Ethnohistory of Colonial North America. New York: Oxford, 1981.

Axtell, J., "Some Thoughts on the Ethnohistory of Missions" Ethnohistory 29: 35-41, 1982.

Walker, J.S.G., "The Indian in Canadian Historical Writing, Canadian Historical Association in Historical Papers, 1971, pp. 21-51.

Walker, J.S.G., "The Indian in Canadian Historical Writing, 1972-1982.", pp. 340-357 in Lussier, 1983, (textbook).

II. VISUAL MATERIALS IN HISTORY

Arcand, B. et al. , "L'imagerie des Amerindiens", Recherches Amerindiennes au Quebec, 10 (1-2): 132-135, 1980; 10 (3): 202-208, 1981; 10 (4): 278-285; 11 (1): 96; 11 (2): 172-176; and subsequent issues.

Arcand, B. et S. Vincent, "Il y a un dessein dans le Boreal Express", Recherches Amerindiennes au Quebec, 8 (3): 203-212, 1979. (Analysis of a popular cartoon series involving Indians.)

Blackman, Margaret B. , "Posing the American Indian", Natural History, 89 (10): 68-75, 1980.

"Le cinema ethnographique", Recherches Amerindiennes au Quebec, 10 (8): 218-250, 1981.

Doxtator, Deborah, "The Idea of the Indian and the Development of Iroquoian Museums", Museum Quarterly, 14 (2): 20-26, 1985.

McCardle, Bennett, Indian History and Claims: A Research Handbook, Ottawa: Treaties and Historical Research Center, DIAND, 1983 (especially pp. 5-17). [Not Suitable for a critical review]
(Describes film, television, sound-tape and picture holdings of the public Archives of Canada and the National Museum of Man.)

O'Reilly, S.M., "False Face Masks: An Iroquois Challenge to the Museum", Museum Quarterly, 13 (1): 16-21, 1985.

Pakes, Fraser J., "Seeing with the Stereotypic Eye: The Visual Image of the Plains Indians", Native Studies Review, 1 (2): 1-32, 1985.

"Pictures as Documents: Resources for the Study of North American Ethnohistory", Studies in (the Anthropology of) Visual Communication (special issue) 2 (2), 1975.

Price, John A., "Stereotyping in Motion Pictures", Native Studies: American and Canadian Indians, Toronto: McGraw-Hill/Ryersorl, 1978, pp. 200-225.

Skinner, J.M., "The Silent Enemy; A Forgotten Chapter in the Screen History of the Canadian Indian", Ontario History, 71: 159-167, 1979.

"Still Pictures in Subarctic Research: A Symposium...", Arctic Anthropology, (special issue), 18 (2), 1981. (See especially Brown, J.H.S., "Mission Indian Progress and Dependency: Ambiguous Images from Canadian Methodist Lantern Slides", pp. 17-27; or "Dogrib Folk History and the Photographs of John Alden Mason", pp. 43-59.)

Zimmerly, David W., Museocinematography: Ethnographic Film Programs of the National Museum of Man, 1913-1973, (National Museum of Man Mercury Series, Ethnology Division Paper 11), Ottawa: National Museums of Canada, 1974. (Lists and summarizes early academic films on Canadian native people.)

III. ORAL HISTORY

Allen, Barbara and W.L. Martell, From Memory to History: Using Oral Sources in Local Historical Research, Nashville, Tennessee: American Association for State and Local History, 1981.

Ahenakew, Edward (ed.), Voices of the Plains Cree, Toronto: McClelland and Stewart, 1973.

Barbeau, Marius and G. Nelvin (eds.), The Indian Speaks, Toronto: Macmillan, 1943.

Bernard, H. Russell et al., "The Problem of Informant Accuracy: The Validity of Retrospective data", Annual Review of Anthropology, 13, 1981.

Cruikshank, Julie, "Legend and Landscape: Convergence of Oral and Scientific Traditions in the Yukon Territory", Arctic Anthropology 18 (2): 67-93, 1981.

Helm, J. & B.C. Gillespie, "Dogrib Oral Tradition as History: War and Peace in the 1820's", Journal of Anthropological Research, 37: 8-27.

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Keesing, Roger M., "The Young Dick Attack: Oral and Documentary History on the Colonial Frontier", Ethnohistory, 33 (Summer 1985): 268-291.

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Price, Richard (ed.), The Spirit of the Alberta Indian Treaties, Montreal: Institute for Research on Public Policy, 1980, pp, 103-160,

Vansina, Jan, Oral Tradition: A Study in Historical Methodology, translated by H.M. Wright, Chicago: Aldine, 1965 (especially Appendix, "In Search of Oral Traditions", and Chapter V, "The Evaluation of Testimonies").

Windsor, Evelyn Walkus et al., Oowekeeno Oral Traditions as Told by the Late Chief Simon Walkus, Sr., (National Museum of Man Mercury Series, Canadian Ethnology Service Paper No. 84), Ottawa: National Museums of Canada, 1982.

IV. HISTORIOGRAPHY

Abler, Thomas. "Ethnohistory: A Choice Between Being Anthropology Or Being Nothing", CENTRAL ISSUES IN ANTHROPOLOGY, 4 (1), 1975.

Adams, Howard, Prison of Grass: Canada From a Native Point of View, Toronto: New Press, 1975.

Barron, Pamela P., "The Characterization of Native Americans in Children's and Young Adults' Fiction with a Contemporary Setting by Native American and Non-Native American Authors: A Content Analysis", Ph.D. Thesis, Florida State University, 1981.

Carney, R. , "The Native-Wilderness Equation: Catholic and Other School Orientations in the Western Arctic", Study Sessions of the Canadian Catholic Historical Association, 1981, pp. 61-78.

Cauthers, Janet H. , "The North American Indian as Portrayed by American and Canadian Historians, 1830-1930", Ph.D. Thesis, University of Washington, 1974.

Clifton, J.A., "The Tribal History - an Obsolete Paradigm." American Indian Culture and Research Journal, 3 (4): 81-100, 1979.

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Crow, L.D. , "An Argument", (on the writing of "Indian" history), Kainai News, Standoff, Alta. , 13 (22): 14 (November 1980). [Not in Macodrum Library]

Dick, Lyle, "A Critique of Newman's 'Company of Adventurers'", Archivaria, 20 (Summer 1986).

Dickason, O.P. , "Europeans and Amerindians: Some Comparative Aspects of Early Contact", Canadian Historical Association, Historical Papers, 1979, pp. 182-202.

Dominique, R. et R.F. Trudel, "Bibliographie sur les relations entre anthropologie et histoire et sur l'ethnohistoire", Recherches Amerindiennes au Quebec, 7 (3-4): 120-122, 1978.

(A good basic bibliography on the use of ethnohistorical methods in historical research. Includes sources in English and French.)

Dumont, James, "Journey to Daylight Land: Through Ojibwa Eyes", Laurentian University Review, 8 (2), 1976.

Ewers, John C., "Indian Views of the White Man Prior to 1850: An Interpretation", pp. 25-45 in Daniel Tyler (ed.), Red Men and Hat-Wearers: Viewpoints in Indian History, Fort Collins, Col.: Colorado State University, 1976.

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McDiarmid, Garnett and D. Pratt, Teaching Prejudice: A Content Analysis of Social Studies Textbooks Authorized for Use in Ontario, Toronto: Ontario Institute for Studies In Education, 1971.

Monkman, Leslie G., A Native Heritage: Images of the Indian in English-Canadian Literature, Toronto: University of Toronto Press, 1981.

(The best general review of the subject to date)

Ortiz, A., "Some Concerns Central to the Writing of 'Indian' History", The Indian Historian, 10 (1): 17-22, 1977.

Ponting, J.R. and R. Gibbins, "English Canadian and French Quebeckers' Reactions to Contemporary Indian Protest", Canadian Review of Sociology and Anthropology, 18 (2): 222-238, 1981.

Porter, H.C., "Review Article: Reflections on the Ethnohistory of Early Colonial North America", Journal of American Studies, 16 (2): 243-254, 1982.

"Portraits d'Indiens: Figurations ou defigurations", Recherches Amerindiennes au Quebec, (special issue), 11 (4), 1981.

Price, John A., "Native Studies", Canadian Journal of Native Studies, 1 (1): 159-206, 1981; see also commentary in 2 (1): 177-179, 1982.

Taylor, J.L., "Two Views on the Meaning of Treaties...", pp. 9-45 in R. Price (ed.), The Spirit of the Alberta Indian Treaties, Montreal: Institute for Research on Public Policy.

Trigger, B.G., The Indians and the Heroic Age of New France, (Canadian Historical Association Historical Booklet No. 30), Ottawa: Canadian Historical Association, 1977.

Trigger, B.G., "Sixteenth Century Ontario: History, Ethnohistory and Archaeology" Ontario History, 71 (4): 205-223, 1979.

Trigger, B.G., "Pour une Histoire plus Objective des Relations entre Colonisateurs et Autochtones en Nouvelle-France", Recherches Amerindiennes au Quebec, 11 (3): 199-204, 1981; printed in English as, "Colonisers and Natives: Towards a More Objective History of New France", Rapports du XVe Congres des Sciences Historiques, 11, Bucarest: Editura Academiei RSM, 1980.

Trigger, B.G., "Ethnohistory: Problems and Prospects", Ethnohistory, 29: 1-19, 1982.

Viola, H.J., "Tribal Archives Programs: Past and Present", American Indian Libraries Newsletter, 6 (2): 5-7, 1982.
(Describes programs to establish Band archival collections and to train Indian researchers.)

History 115E
Indians and Indian-European Relations in Early America

Spring 1987
Matthew Dennis

MWF 9-10
1136 HUM

America was as much a "New World" for Native Americans as it was for Europeans in the colonial period. The advent of Europeans in North America fundamentally affected traditional ways of life, just as the Indian presence shaped European religious, social, and economic enterprises in the New World. This course assesses the particular cultural systems that confronted each other, examines the dynamics of their relationships, and studies the results and products of those interactions. In addition to the standard focus on New England and Virginia, lectures, readings, and discussion will confront Indian-European encounters in other English and non-English colonies, in the Middle Colonies, the South, the Southwest, and in New France. Students will be evaluated on the basis on two papers (of moderate length), an oral presentation, and class participation.

Lecture and Reading Schedule

- Week I (March 30-April 3): Introductory: The New World, or Two Old Worlds?
 Calvin Martin, Keepers of the Game: Indian-Animal Relations and the Fur Trade (Berkeley, 1978), 1-39;
 J. Leitch Wright, Jr., The Only Land They Knew (New York, 1981), 1-26;
 Neal Salisbury, Manitou and Providence: Indians, Europeans, and the Making of New England, 1500-1643 (New York, 1982), 3-49;
 Charles Gibson, Spain in America (New York, 1966), 1-23.
- Week II (April 6-10): Native American-European Contact: A Mutual Reconnaissance
 Wright, 27-76; Salisbury, 50-84; Martin, 40-63.
 [no class Friday April 10]
- Week III (April 13-17): Accommodation and Conflict
 Martin, 69-188.
 [no class Friday April 17]
- Week IV (April 20-24): New England Beginnings: Settlement and Unsettlement, Accommodation and Conflict
 Salisbury, 85-239.

Week V (April 27-May 1): Accommodation and Conflict in the South
Wright, 77-198, 217-47.

Week VI (May 4-8): The Other Colonial America: Indians and Europeans on the Spanish Borderlands
Edward H. Spicer, Cycles of Conquest: The Impact of Spain, Mexico, and the United States on the Indians of the Southwest, 1533-1960 (Tucson, 1962), excerpts.
First Papers Due.

Week VII (May 11-15): The Mixing of People, "Red, White, and Black"
Wright, 248-78.
James Axtell, The European and the Indian: Essays in the Ethnohistory of Colonial North America (New York, 1981), selections on reserve.

Week VIII (May 18-22): Cultural Creativity and Resilience: The Iroquois as a Case Study
Anthony F.C. Wallace, The Death and Rebirth of the Seneca (New York, 1970).

[Memorial Day Holiday: Monday May 25]

Week IX (May 26-29): Imperial Conflict and Revolution
Wallace, continued.

Week X (June 1-5): Overview and Conclusions
Oral Reports; Final Papers Due.

[Final (Monday June 8, 8-11)]

The Indian Experience in North America After the Frontier



History 454B
Jay Gitlin



THE INDIAN EXPERIENCE IN NORTH AMERICA AFTER THE FRONTIER

Instructor: Jay Gitlin

Department of History (239 Hall of Graduate Studies)

Office: B51 HGS (432-1386)

Office Hours: 2-4 P.M. Tuesdays and by appointment

Home: 488-3278 (after 10:00 A.M., before midnight)

Description:

The focus of the course is on the experience of Indian peoples, not on Indian-white relations or government Indian policy. However, there are times when Indian-white relations will assume greater importance and deserve our attention. In fact, the Native American experience cannot, for the most part, be fully understood without some reference to the larger context of white, Euro-american society, given the dominant economic and political position of that non-Indian society in No. America during most of the period covered by this course. Even so, the emphasis will be on Indian response and adaptation, on the change and continuity in Indian lives. Students should be familiar with major trends in government policy, and some time will be devoted to such landmarks in the history of that policy as the Dawes Act and the Indian New Deal under John Collier.

Within the chronological sweep of the course I have identified what I felt were certain themes or topics which might bring the complexities of a given period into sharper focus. It is inevitable that such themes will overstep their time boundaries. This is partly by design as certain patterns and themes will reoccur, perhaps in altered form, elsewhere in the course. This brings up the title of the course and the bias betrayed by the phrase "after the frontier." Simply stated, the course is not concerned with the "pre-history" of various groups, that is the history of those groups before the arrival of Europeans and the keeping of written documents. (That "pre-history" must, at the same time, be recognized as contributing to the actions and ideas of the period we will be studying.) Because we will be concentrating on the Indian experience after contact (without dwelling on wars and diseases), we will be moving from East to West to a certain degree. We will not, however, shift our focus away from groups living in the East; but rather, we will gradually be including new groups in the West and experiences unique to the West.

Purposes of the Junior Seminar

- a) to provide a basic knowledge and acquaintance with the major events and themes of Native American history since the historical encounter with Europeans;
- b) to acquaint students with the historiography of this field, the topics which have drawn the most research, interest and debate, the trends in current research; and
- c) to explore the way history is done (researched and written). My hope is that this seminar will prove to be a useful transition between general survey courses and the senior essay. The senior essay will require you to be aware of professional standards and demand substantial research, the creative identification and quality presentation of some aspect of the historical past. Within the constraints of undergraduate experience and time, you will be expected to make a contribution to our understanding of the past. To help prepare you for this heady task, we will spend 15-20 minutes of each class discussing the following problems you might encounter in writing a major research paper:

Week 2: Budgeting time: coping with deadlines and paralysis

Week 3: Special problems of writing history 1: documents-their interpretation evidence-the need for proof; how much?; judging authorities.

Week 4: Special problems of writing history II: finding a plot--the art of story-telling; explanation and purpose.

Week 5: Finding a topic

Week 6: Assembling a bibliography

Week 7: Composition: mapping your ideas; arranging the elements of a paper (paragraphs, sentences, etc.)

Week 8: Tone and context; style--the intersection of personality and purpose; clarity and usage.

Week 9: Rules: capitalization, underlining; managing the flow: commas, periods, colons, etc.; quotes and footnotes.

Week 10: Proofreading and editing

Written assignments:

There will be three written assignments required. They are designed to coincide with the discussions and goals outlined above.

Week 3: Interpreting documents (3-4 pages)

You will be given a deed involving Indians or a colonial statute concerned with Indians and asked to interpret it: to explain its meaning and explore its implications briefly.

Week 5: Recovering the Past: (4-5 pages)

As Anglo-American society grew and became dominant in the Eastern U.S., Indian groups became increasingly invisible not only to their contemporaries, but to later historians. New groups of Native Americans became prominent as Anglo-American institutions and settlers moved west in the 19th century. The tragic Indian wars of the second half of the century pushed the Plains Indians into the national consciousness. Yet, many Native Americans continued to live in areas in the East now densely settled by Anglo-Americans. Recovering their experiences is a difficult task, but sources do exist (records of tribal trustees, church records, missionary journals, travel accounts, local histories). In this assignment you are asked to research the "lost" history of some Native American group, family or individual and write a bibliographical essay on the sources you found,--- outlining in brief what the sources suggest about their experience. The relevance of this task to the descendants of those Indians today seeking tribal recognition from the government is obvious.

The Research Paper (approx. 20 pages in length)

The major project of the course is a research paper. The topic is of your choosing, but should be approved by me. A prospectus is due on Feb. 26 (Week 7). That prospectus should include the following:

- 1) A definition of your general subject and an explanation as to why you have chosen it.
- 2) An identification of the questions you are trying to answer in your paper. The more specific you make your questions, the more clearly they will suggest to you ways of narrowing the scope of your topic (which you inevitably will have to do) and approaching the research.
- 3) A few paragraphs stating what you suspect will be the answers to your questions. Your answers are likely to be wrong or, at least, simplistic at this point in your thinking. By stating them now, you will have not only a working hypothesis to develop, but a clear exposition of your own biases which should alert you to any contradictory evidence.
- 4) A few pages outlining your research strategy. Where will you seek answers to your questions? If your research will require oral testimony and interviews, state the procedures you intend to use in sampling and preparing questions. What primary documents do you intend to use? Finally, you should include a bibliographical essay covering the literature on your topic.

A rough draft of the paper is due in class on April 2 (Week 10). Please make 2 xerox copies, one for me and one to be placed on our shelf in the Andrews Study. I will pass around a sign-up sheet in class, and each student will choose two classmates' papers to read and make comments on in the Andrews Study. I'll pick up the papers before the following class and hand them back for discussion on April 9 (Week 11). The final version of the paper is due on the last class, April 23.

Partial Listing of Resources at Yale:

Department of Manuscripts and Archives, Sterling (Judy Schiff/432-1743)
American Indian Collection (Mohegan Indians of Ct./Geronimo in exile/Indians of Milford,Ct./Iroquois)
 Bacon Family Papers (Missions,first half of 19th c.-Choctaw,etc.)
 Baker, George P. Papers (Indian culture and art)
 Bayne, Hugh A. Papers (Creek Indians,1810-1834)
 Beecher Family Papers (Annie Beecher Scoville,1866-1953,educator Indian schools)
 Brewer, Wm.Henry Papers (surveying,exploring in West;correspondence re:Sequoyah)
 Brown,Col.John and Major General Preston Brown Papers (Indians in Midwest,1790's-1830's)
 Brown, Joseph W. Papers (Black Hawk War, Potawatomi, Fox, Sauk)
 Carrington Family Papers (Crow and Blackfeet in Montana)
 Chapman, Herman Papers (Yale Forestry Prof.-Federal management of timberlands belonging to Menominee, Chippewa and Sioux, Indians brought suit in 1944)
 Coon, Wm. H. Papers (N.Y. lawyer-case of Carrie Blueye, suit brought by Seneca Nation on Tonawanda Reservation to evict Blueye because mother a Tuscarora)
 Collier, John Papers (1884-1968)(Papers cover the career of this imp. policymaker from days with Amer. Indian Defense Assoc. to years as head of BIA and Indian New Deal from 1933-45, founder of Institute of Ethnic Affairs (1945-60),etc.)
 Crawford, T. Hartley Papers (Commissioner of Indian Affairs, 1838-1845)
 Evarts Family Papers (Jeremiah Evarts, founder of Amer. Board of Commissioners for Foreign Missions,1810/Cherokee, Choctaw)
 Graves, Henry S. Papers (1st Dean of Forestry School, notes on Alaska,Eskimos)
 Grenfell, Wilfred Papers (medical missionary to Newfoundland,Labrador)
 Grinnell, George Bird Papers (1849-1938) naturalist, conservationist, founded Audubon Society, observations on Blackfeet, Cheyenne, Pawnee.
 Johnson Family Papers (Indian affairs and land transactions, N.Y.S.-1830-50)
 Marsh, Othniel Charles Papers (1831-1899)Yale prof., pioneer paleontologist/Red Cloud and Oglala Sioux-graft and fraud on the reservation,1870's)
 Miscellaneous Manuscript Collection (no. 42-Wyllys family, 1590-1792,Indians of Ct.)
 Morse Family Papers (Jedidiah-1761-1826,minister,geographer,wrote report on Indians)
 Roe Family Papers (1841-1960-covers careers of Walter and wife Mary, adopted Henry Cloud, Winnebago Indian and Yale student)
 Silliman Family Papers (contains journals of Anthony Glass and John Maley, traders among the Pawnee, 1808-1813)
 Smith, Edward P. Papers (1827-1876/U.S. Commissioner of Indian Affairs in '70's)
 Street Family Papers (Joseph Street, 1782-1840,Indian agent in Iowa,'20s and '30s)
 Terry Family Papers (Alfred Terry, lawyer from Ct., commander of Dept. of Dakota and military commander of expedition during which Custer was killed)
 Townshend Family Papers (contains records of Griswold & Co., traders with Indians in N.Y., 1813-1820)
 Trumbull, James H. Papers (1821-1897-material on Indians of Northeast)
 Vaill, Herman Collection (includes correspondence of and about Elias Boudinot,1803-39, Cherokee, editor of Cherokee Phoenix and Anglo wife, Harriet Ruggles Gold)
 Webb, Alexander Papers (served in Third Seminole War, 1856)

On microfilm:

Drum, Philip Papers (memoir of year,1892-3, as teacher at Carlisle Indian School)
 Indian Rights Association Papers (1864-1973)
 Moravian Missions Among the Indians of No. America, 1735-1900 (esp. Delawares)

Thomas Penn Papers, 1715-1832 (Penn-1702-1775, prop. of Pennsylvania)
 BIA Papers, 1813-1878
 Wheelock, Eleazar Papers, 1728-1779 (Wheelock, 1711-1779, founded Dartmouth
 and Indian Charity School)
 Montezuma, Dr. Carlos (1871-1952-noted Indian activist, critic of BIA)

Western Americana Collection, Beinecke (George Miles, 432-2958)
 Brady Papers (Native Alaskans)
 Cherokee Medical Manuscripts
 McClintock, Walter Collection (photographs and field notes from 1880's)
 Choctaw Indians (LeFlore correspondence)
 Pratt, Richard Henry Papers (founder of Carlisle Indian School)

Also-you might want to look at the Ezra Stiles Papers and the Pequot Library Collection. Outside of Yale, but nearby in Hartford, the Connecticut State Library (Ct. Archives, Indian Series and the Hebard Collection) has much to offer.

Some useful guides:

Americana of the Pequot Library: Catalogue of the Monroe, Wakeman, and Holman Collection of the Pequot Library, Southport, Ct., deposited in the Yale U. Library (New Haven, 1960)

Withington, Mary C., A Catalogue of Manuscripts in the Collection of Western Americana founded by William Robertson Coe, Yale U. Library (NewHaven, 1952)

Reading Assignments:

Most of the reading will be from your required texts (available at the Co-op and at CCL). All other readings listed in the syllabus will be available either at CCL or on Shelf 213 of the Andrews Study (AS), room 214 in Sterling Library. If you cannot find a reading (xeroxed article or excerpt) on the shelf in the Andrews Study, please let me know. Do not remove articles except to xerox. (The syllabus will indicate where a reading is to be found.)

The texts for the course are as follows:

Francis Paul Prucha, The Great Father

Roger Nichols, ed., The American Indian: Past and Present (3rd edition!!)

James Clifton, The Pokagons, 1683-1983

Anthony F.C. Wallace, The Death and Rebirth of the Seneca

Antonio J. Waring, ed., Laws of the Creek Nation (only a few copies available)

Luther Standing Bear, My People The Sioux

Maria Campbell, Halfbreed

Peter Iverson, ed., Plains Indians of the Twentieth Century

Thomas Berger, Village Journey

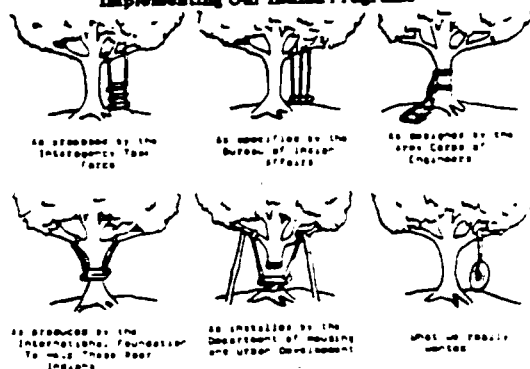
*Christopher Lyman, The Vanishing Race and Other Illusions

*Onondaga: Portrait of a Native People

(*These two books are expensive and have many photographs. I would like half the class to buy one, half the class to buy the other. To be discussed further.)

Remember: read critically; consider evidence; look at footnotes; does the story/history come alive and seem meaningful?; what points are being made and do you agree? who is writing? to what end? for what audience?

Implementing Our Indian Programs



SYLLABUSWEEK 1 (Jan. 15) : Introduction: Finding Names

Purposes of the Junior Seminar and structure of the course; historical objectivity, moral criticism, and the redemptive power of discovering the past; uses and abuses of "otherness"; language and naming.

Readings: Robert F. Berkhofer, Jr., "Cultural Pluralism Versus Ethnocentrism in the New Indian History," pp. 35-45.

Wilcomb E. Washburn, "Distinguishing History from Moral Philosophy and Public Advocacy," pp. 91-97.

Michael Dorris, "Indians on the Shelf," pp. 98-105.

Robin Ridington, "Fox and Chickadee," pp. 128-135.

Peter Iverson, "I May Connect Time," pp. 136-143.

N. Scott Momaday, "Personal Reflections," pp. 156-161.

All selections are from Calvin Martin, ed., The American Indian and the Problem of History. (AS/CCL)

James Axtell, "Ethnohistory: An Historian's Viewpoint," in Axtell, The European and the Indian, pp. 3-15. (CCL)

WEEK 2 (Jan. 22) : Villagers and Neshnabek

Introduction to the cultural landscape of Native American life; social and political organization; gender roles; economic patterns; spirituality

Readings: Anthony F.C. Wallace, The Death and Rebirth of the Seneca, pp. 21-107.

(121 pp) James Clifton, The Pokagons, 1683-1983, pp. 1-13.

Richard White, "The Cultural Landscape of the Pawnees," pp. 194-203 and

Priscilla K. Buffalohead, "Farmers, Warriors, Traders: A Fresh Look at Ojibway Women," pp. 28-38; both articles in Roger L. Nichols, ed., The American Indian: Past and Present (3rd ed.)

WEEK 3 (Jan. 29) : American Encounter

Lenses and myth; contact and its legacy; the demographic debate; cross-cultural impact and the meanings of "frontier"; new world for all.

Readings: Robert F. Berkhofer, Jr., The White Man's Indian, pp. 23-31, 71-85. (CCL)

(171 pp) Alfred W. Crosby, "Virgin Soil Epidemics as a Factor in the Aboriginal Depopulation in America," in Nichols, The American Indian, pp. 39-46

James H. Merrell, "The Indians' New World: The Catawba Experience," in Nichols, The American Indian, pp. 10-27.

James Axtell, "The English Colonial Impact on Indian Culture," and the "The Indian Impact on English Colonial Culture," in Axtell,

The European and the Indian, pp. 245-315. (CCL)

Jacqueline Peterson, "Women Dreaming: A Feminine Rationale for Indian-White Intermarriage," in The People In Between, Ph.D. Thesis, U. of Ill., Chicago Circle, 1981, pp. 58-102. (AS)

Francis Paul Prucha, The Great Father, pp. 1-4.

WEEK 4 (Feb. 5) : Boundaries and the Fragility of Coexistence

Indian land tenure and political structure; the relationship of land use and boundaries to jurisdiction and conflict-resolution; the struggle over sovereignty in the context of Native American and European political agendas; the confusion over property transfers; transgressions, aggression, and war; the origins of reservations; reading documents.

Readings: William Cronon, "Bounding the Land," from Changes in the Land, (89 pp) chapter 4 (pp. 54-81). (CCL)

W.J.Eccles, The Canadian Frontier, 1534-1760, pp.2-9, 76-79. (CCL/AS)
 Peter A. Thomas, "Bridging the Cultural Gap: Indian/White Relations," in Stephen Innes, Richard Melvoin, and Peter Thomas, Early Settlement in the Connecticut Valley, pp.5-19. (AS)

P. Richard Metcalf, "Who Should Rule at Home? Native American Politics and Indian-White Relations," in Nichols (2nd ed. only) pp.14-26 (AS)

Lyle Koehler, "Red-White Power Relations and Justice in the Courts of Seventeenth-Century New England," in Nichols, The American Indian (3rd ed.), pp.89-104.

Prucha, The Great Father, pp 4-8.

selected documents: deeds from Fort de Chartres in Illinois, Southampton and Oyster Bay, N.Y., and laws passed by the colonial governments in Ct. and Mass. (AS)

Recommended: Francis Jennings, The Invasion of America, chapters 8 and 15 (AS)
 Imre Sutton, Indian Land Tenure (CCL)

Yasuhide Kawashima, "Legal Origins of the Indian Reservation in Colonial Massachusetts," American Journal of Legal History, vol. 13, no.1 (AS)

*First written assignment due in class

WEEK 5 (Feb.12) Where 2 Worlds Meet: Commerce, Exchange and Economic Integration

Wampum; fur trade; "Indian giving"; items of exchange and the cultural determination of value and use; Native American consumerism; social consequences of commerce; Indian labor; the whaling industry.

Readings: William Cronon, "Commodities of the Hunt," from Changes in the Land, (216 pp) chapter 5 (pp.82-107). (CCL)

David J. Wishart, "The Upper Missouri Fur Trade: Annual Cycle of Operations," chapter 3 of Wishart, The Fur Trade of the American West, 1807-1840. (AS)

Wilcomb Washburn, "Symbol, Utility, and Aesthetics in the Indian Fur Trade," in Aspects of the Fur Trade: Selected Papers of the 1965 North American Fur Trade Conference, pp. 50-54 (AS)

Daniel Vickers, "The First Whalemens of Nantucket," William and Mary Quarterly, 3d ser., (Oct., 1983), pp.560-583. (AS)

John Strong, "Sharecropping the Sea: Shinnecock Whalers in the Seventeenth Century: Introduction and Documents," in Gaynell Stone, ed., The Shinnecock Indians: A Culture History, pp.231-263. (AS/CCL)

selections from The History and Archaeology of the Montauk Indians, pp. 82-87, 203-218. (AS/CCL)

George H. Phillips, "Indians in Los Angeles, 1781-1875," in Nichols, The American Indian, pp.179-193.

Prucha, The Great Father, pp.8-11, 13-47.

Recommended: Carolyn Gilman, ed., Where Two Worlds Meet (CCL)

*Class will meet with Judy Schiff at Sterling Library, Manuscripts and Archives from 3-4 P.M.

WEEK 6 (Feb. 19) Transformation, Acculturation and the Problem of Visibility

Dislocation and migration; ethnogenesis: the creation of new communities; the varieties of culture change; enslavement and visibility; the idea of progress; the policy of "expansion with honor" in the early republic; Jefferson's program of "civilization" and assimilation.

Readings: Ralph Linton, "The Distinctive Aspects of Acculturation," in Deward (127 pp) Walker, ed., The Emergent Native Americans, pp.6-19. (AS/CCL)

Ethel Boissevain, "The Detribalization of the Narragansett Indians: A Case Study," in Walker, The Emergent Native Americans, pp.435-447. (AS/CCL)

Prucha, The Great Father, pp. 48-63. (Chapter 3)

Henry W. Bowden, American Indians and Christian Missions, chapter 5 ("Missions in the Eighteenth Century"), pp.134-163. (AS/CCL)

Laurence Hauptman, "Refugee Havens: The Iroquois Villages of the Eighteenth Century," in Christopher Vecsey and Robert Venables, eds., American Indian Environments, pp. 128-139. (AS/CCL)

Jacqueline Peterson, "Ethnogenesis: The Cultural Denominators of a 'New People'" in The People In Between, pp.154-192. (AS)

selections from James Dow McCallum, ed., The Letters of Eleazar Wheelock's Indians. (AS)

Recommended: William C. Sturtevant, "Creek into Seminole," in Eleanor Leacock and Nancy Lurie, eds., North American Indians in Historical Perspective, pp.92-128. (AS/CCL)

James Axtell, "Dr. Wheelock's Little Red School," in Axtell, The European and the Indian, pp.87-109.

*Second written assignment due in class.

*Class will meet with George Miles at Beinecke Library, 3-4 P.M.

WEEK 7 (Feb.26) Renaissance: Resurgent Nationalism and Religious Revitalization

Religious revival: the Handsome Lake Church; nationalism, new legal codes and constitutions; factionalism, old and new; literacy and journalism.

Readings: Wallace, The Death and Rebirth of the Seneca, pp. 184-337.

(181 pp) Antonio J. Waring, ed., Laws of the Creek Nation, pp.17-27 (skim 1-13)

Mary Young, "The Cherokee Nation: Mirror of the Republic," in Nichols, The American Indian, pp. 150-165.

Recommended: James and Sharon Murphy, Let My People Know: American Indian Journalism. (CCL)

*Prospectus due in class.

WEEK 8 (March 5) "Red Children on Wheels": Removal and Strategies of Resistance

Removal: rationale, motivation and consequences; Trail of Tears;

"Oklahoma Syndrome": Eastern Indians as intruding immigrants; strategies for staying put.

Readings: Prucha, The Great Father, pp. 64-107. (Chapters 4,5,6)

(131 pp) Clifton, The Pokagons, pp. 29-90.

Documents of the Cherokee Removal from Journal of Cherokee Studies, (3:3), pp.131-137,180-185. (AS)

Robert Venables, "Victim Versus Victim: The Irony of the New York Indians' Removal to Wisconsin," in Vecsey and Venables, eds., American Indian Environments, pp. 140-151. (AS/CCL)

SPRING BREAK

WEEK 9 (March 26): The Assault on Tribalism: Reservations and the Dawes Act

Indian life on the Great Plains; the establishment of reservations; reformers and the Dawes Act; Richard Henry Pratt and the Carlisle School; end of the treaty system; the Ghost Dance.

Readings: Prucha, The Great Father, pp. 108-121, 152-241. (chapters 7, 10-15; (305 pp) skim chapters 8 and 9)

Luther Standing Bear, My People The Sioux, pp. ix-239 (skim pp. 28-66).

WEEK 10 (April 2): Finding a Future: Finding a Past

Racism and race pride; Red Progressives and the Society of American Indians; Arthur Parker and Carlos Montezuma; the question of citizenship; Indian and non-Indian uses of the romantic past; fraternal Pan-Indianism; Tepee Order of America; Boy Scouts; James Mooney, Peyote Cult and the Native American Church; Edward Curtis and the "vanishing race"; photographs as historical evidence.

Readings: Prucha, The Great Father, pp. 263-294. (chapters 18 and 19)

(223 pp) Standing Bear, My People The Sioux, pp. 240-288.

Hazel Hertzberg, The Search for an American Indian Identity, pp. 31-109, 213-236. (chapters 2, 3, 4, 9) (skim pp. 239-284) (CCL)

Christopher Lyman, The Vanishing Race and Other Illusions, pp. 62-78, 147-150 (look at the pictures).

Onondaga, Portrait of a Native People (photographs by Wolcott), pp. 5-10, 21-32. (look at the pictures)

***Rough draft of final paper due in class.

WEEK 11 (April 9): Living in the Present: Reservation Life in the 20th Century

John Collier and the Indian New Deal; adapting to government policy; persistent values, lingering problems; modernization and industrialization; old and new responses and leaders.

Readings: Prucha, The Great Father, pp. 295-339. (chapters 20-22)

(156 pp) read the following essays from Peter Iverson, ed., The Plains Indians of the Twentieth Century:

Frederick Hoxie, "From Prison to Homeland: The Cheyenne River Indian Reservation Before World War I," pp. 55-75.

Joseph Cash and Herbert T. Hoover, "The Indian New Deal and the Years that Followed: Three Interviews," pp. 107-132.

Loretta Fowler, "'What They Issue You': Political Economy at Wind River," pp. 187-217.

Donald Fixico, "Tribal Leaders and the Demand for Natural Energy Resources on Reservation Lands," pp. 219-235.

Peter J. Powell, "Power for New Days," pp. 249-264.

*Critique of two other students' rough drafts due.

WEEK 12 (April 16) : Giving Up the Blanket: Relocation and Urban Life

Dissatisfaction with government paternalism; relocation and the termination policy; the search for opportunity; adjusting to city life.

Readings: Prucha, The Great Father, pp.340-356. (chapter 23)

(151 pp) Maria Campbell, Halfbreed, pp.7-27, 71-157.

Arthur Margon, "Indians and Immigrants: A Comparison of Groups New to the City," in Nichols, The American Indian, pp.277-286.

Kenneth Philp, "Stride Toward Freedom: The Relocation of Indians to Cities, 1952-1960," Western Historical Quarterly 16:21, pp.175-190. (AS)

Recommended: Joan Ablon, "Relocated American Indians in the San Francisco Bay Area," in Walker, The Emergent Native Americans, pp.712-727 (AS)
Joseph Mitchell, "The Mohawks in High Steel," in Edmund Wilson, Apologies to the Iroquois (CCL)

WEEK 13 (April 23) : Bad News/Good News

Indian Claims Commission; clashes over water rights, fishing and hunting claims; Alaska and recurring themes.

Readings: Thomas R. Berger, Village Journey (The Report of the Alaska Native Review Commission) (entire)

Prucha, The Great Father, pp. 357-402. (chapters 24-26)

Clifton, The Pokagons, pp.91-94, 116-135.

Ethel Boissevain, "Narragansett Survival: A Study of Group Persistence," in Walker, The Emergent Native Americans, pp.658-664. (AS/CCL)

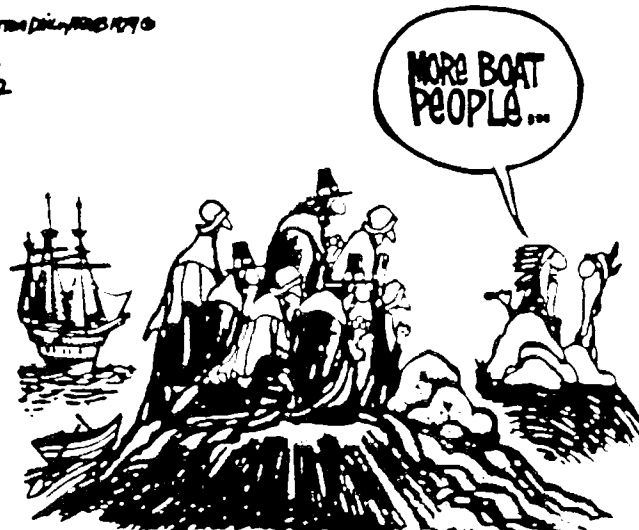
Red Thunder Cloud, "Montauks' Long March: To Wisconsin and Back?" in The History and Archaeology of the Montauk Indians, pp.169-73 (AS)

Recommended: William T. Hagan, "Tribalism Rejuvenated: The Native American Since the Era of Termination," in Nichols, The American Indian, pp. 295-304.

Jack Campisi, "The Trade and Intercourse Acts: Land Claims on the Eastern Seaboard," in Imre Sutton, ed., Irredeemable America.

***Final Papers Due In Class

DAVID DAVIS
Mike
Grove



History 346
The Indian in American History
Spring, 1987

Organizational Meeting (January 13)

John Juricek

Introduction: Ethnohistory (Jan. 15):

James Axtell, The European and the Indian, chap. 1.

PART I. NATIVE AMERICAN BACKGROUND

IA. Indian Prehistory (2: Jan. 20, 22):

Wilcomb Washburn, The Indian in America, chap. 1.

IB. Introduction to Historic Indian Cultures (3: Jan. 27, 29, Feb. 3):

1. Religion and World View:

Washburn, chap. 2

Ruth M. Underhill, Red Man's Religion, chaps. 1-15.

2. Social Organization:

Washburn, chap. 3

*Ruth M. Underhill, Red Man's America, chaps. 2-3, 5-13.

*Morton Fried, "The Myth of Tribe," Natural History, LXXXIV, no. 4 (April, 1975), 12-20.

Roger Nichols, ed., The American Indian Past and Present, pp. 28-38 (Buffalohead).

PART II. THE GREAT AMERICAN DISCONTINUITY:
THE INDIAN-WHITE FRONTIER

IIA. The Frontier in Ethnohistory (2: Feb. 5, 10):

*Jack D. Forbes, "Frontiers in American History and the Role of the Frontier Historian," Ethnohistory, XV (1968), 203-18 (omit pp. 218-35).

*Robin F. Wells, "Frontier Systems as a Sociocultural Type," Papers in Anthropology, XIV (1973), 6-15.

IIB. Ecosystems in Conflict (Feb. 12):

Nichols, pp. 39-46 (Crosby).

*Calvin Martin, "European Impact on the Culture of a Northern Algonkian Tribe: An Ecological Interpretation," William and Mary Quarterly, 3rd ser., XXXI (1974), 3-26.

IIC. Cultural and Racial Interaction (3: Feb. 17, 19, 24):

Washburn, chaps. 4-5.

*Alden T. Vaughan, "From White Man to Redskin: Changing Anglo-American Perceptions of the American Indian," American Historical Review, LXXXVII (1982), 917-53.

Axtell, The European and the Indian, chaps. 2-8.

IID. Conflict Over Land (2: Feb. 26, March 3):

*Geoffrey S. Lester, "Primitivism versus Civilization: A Basic Question in the Law of Aboriginal Rights to Land," in Our Footprints Are Everywhere, ed. Carol Brice-Bennett (1977), pp. 351-62 (omit pp. 363-67).

Nichols, pp. 89-104 (Koehler).

*ON RESERVE

MID-TERM EXAM (March 5)--bring blue books

- IIE. Patterns of Diffusion and Reactive Adaptation (2: March 10, 12):
 Axtell, The European and the Indian, chaps. 9-10.
 Nichols, pp. 61-72 (Fausz) and pp. 10-27 (Merrell).

SPRING RECESS (March 16-20)

PART III. CHRONOLOGICAL NARRATIVE

- IIIA. Cautious Invasion: The Colonial Period (2: March 24, 26):
 Washburn, chap. 6.
 Nichols, pp. 105-26 (Richter).
 Anthony F. C. Wallace, The Death and Rebirth of the Seneca.
- IIIB. The Tyranny of the Majority: Revolution to the Civil War
 (3: March 31, April 2, 7):
 Washburn, chaps. 7-8.
 Nichols, pp. 137-65 (Horsman and Young).
 Dale Van Every, Disinherited.
- IIIC. Irresistable Federal Force Meets Immovable Indianness: Reconstruction
 through the Twenties (3: April 9, 14, 16):
 Washburn, chaps. 9-11.
 Nichols, pp. 194-241 (White . . . Smith).
 John Stands-in-Timber, Cheyenne Memories.
- IIID. The Return of the Vanishing American: New Deal to the Present
 (2: April 21, 23):
 Washburn, chap. 12.
 Nichols, pp. 242-304 (Kelley . . . Hogan).
 *Clemmer, Richard O. "The Pinon-Pine: Old Ally or New Pest? . . .,"
Environmental Review, IX (1985), 131-49.

PAPER DUE (April 23)

Final Exam (April 30)--bring blue books

* * *

Major Reference Works:

Francis P. Prucha, A Guide to the History of Indian-White Relations in the United States (1977; supplement for 1975-1980 published in 1982).
America: History and Life (1964- ; after 1974 see Part A)--bibliography and short summary of recent scholarly articles; see Indian section.
 Francis Jennings, general editor. "The Newberry Library Center for the History of the American Indian Bibliographical Series" (1976-)--important series of bibliographical essays.

- William C. Sturtevant, general editor. Handbook of North American Indians (6 vols. to date of 20 projected; 1978-)--highly authoritative.
- George P. Murdock, Ethnographic Bibliography of North America (4th ed.; 5 vols., 1975)--mainly anthropological literature; arranged by region and Indian group.
- U.S. Department of the Interior. Biographical and Historical Index of American Indians and Persons Involved in Indian Affairs (8 vols.; 1966).
- Steven L. Johnson, Guide to American Indian Documents in the Congressional Series Set, 1817-1899 (1976).

SOC255 American Indian Studies

Prerequisites, corequisites, etc. - none

Instructor Cynthia Kasee

Course Goals:

Students should have a deeper understanding of the beauty of Native American culture, more familiarity with the contributions of American Indians, and fewer stereotypes of aboriginal Americans than they had prior to taking the course.

Relation to Department Goals:

This course addresses the subject of racism by educating students about the Native American minority. It will also allow the student to relate to bi-cultural aspects of Native life.

Desired Educational Outcomes:

1. Students should leave this class with a better understanding of the role Indians have played in America by acquainting themselves with the history, culture, languages, religions, and contemporary problems of this group.

2. Students should also have a more realistic view of Indians as people, and less negative stereotypes of them as a group.

Course Outline:

(Based on a bi-weekly schedule)

- | | |
|-----------|--|
| Session 1 | Intro to topic; explanation of grading policy; explanation of assignments and due dates; Indian I.Q. Test. |
| 2 | Students sign up for research topics; physical anthropology; culture periods; Mound-builders. |
| 3 | History; political structures. |
| 4 | Economic structures; <u>House Made of Dawn</u> . |
| 5 | Small group discussion; kinship systems. |
| 6 | Language; para-language; arts and crafts. |
| 7 | Religion; film on Navajo Nation. |
| 8 | Stereotypes; discussion of famous contemporary Indians. |
| 9 | Contemporary social problems; Native contributions. |
| 10 | Research papers due; <u>Indian Country</u> . |
| 11 | Student presentations; review for final exam; powwow. |
| 12 | Final exam. |

Required Reading:

Momaday, N. Scott. House Made of Dawn. Harper and Row Co.
Matthiessen, Peter. Indian Country. Viking Press.

Suggested Readings:

Hillerman, Tony. Skinwalkers. Harper and Row Co.
Linderman, Frank. Pretty Shield - Medicine Woman of the Crows.
University of Nebraska Press.
Brown, Dee. Bury My Heart at Wounded Knee. Holt, Rinehart and Winston.

Pedagogical Approach:

Lecture
Small Groups
Class Discussion
Other - film, videos, music, artifacts

Evaluation:

Written work: grade will be based as follows

accuracy/content 60%
punctuality 30%
spelling, grammar, etc. 10%

Attendance: students should not miss more than one class without excused absence for illness, etc.

Participation: students should participate in at least half of the discussions, question periods, etc. Students may elect to either present their research work or answer a sheet of questions.

Grading Policy:

Final grades will be based on the total points earned for work from the assignments, final exam, and at the student's option, any extra credit work. Breakdown is as follows:

Required work: Final exam
 Research paper
 Presenting paper or answering questions
 Class participation
 Attendance

Extra Credit Options:

Newspaper clippings on topic (minimum of 4)
T.V. show or movie on topic (minimum of 2)
Biography of a contemporary Indian role model (1 page or more)
Field trip arranged separately (i.e. Art Museum, Natural History

Museum, Serpent Mound, etc.) to area of pertinence to topic.
All of these are optional. In the case of a T.V. show or movie, an evaluation form will be provided. Field trips are at the student's discretion and more than one student can make a trip together.

Each assignment will be graded A-F. Total points, divided by the number of activities completed will be the final grade. This allows students who do not present well, or test well, to still make a good grade for the class.

COURSE SYLLABUS

NAS 71B

History of Native Americans in North America

Clara Sue Kidwell

Objectives of the Course: To explore the intertribal relationships of Indian groups and the relationships of Indian groups to the United States government; to examine the role played by Indians in the development of American political processes and American society. The major theme in these relationships is that of the land, its acquisition, its use by Indian tribes and by the United States government, and the conflicts that have arisen over its use.

Required Texts: Edward Spicer, A Short History of the Indians of the United States (New York: Van Nostrand Reinhold Company, 1969)

Robert L. Nichols and George R. Adams, eds., The American Indian: Past and Present (Waltham, Massachusetts: Xerox College Publishing, 1971)

Alvin M. Josephy, Jr., The Patriot Chiefs (New York: The Viking Press, 1961)

Lecture topics and Assignments:

The Meaning of Land in Indian and European cultural experiences

Assignment: Wilcomb Washburn, "The Moral and Legal Justifications for Dispossessing the Indians," from Seventeenth Century America: Essays in Colonial History, ed. James Martin Smith (Chapel Hill: University of North Carolina Press, 1959).

Suggested Reading: Roy Harvey Pearce, Savagism and Civilization: A Study of the Indian and the American Mind (Baltimore: The Johns Hopkins Press, 1965)

The Role of the American Indian in the Revolutionary War

Assignment: Nichols and Adams, pp. 96-110, Jack M. Bosin, "The Use of Indians in the War of the American Revolution: A Re-Assessment of Responsibility"

Suggested Reading: Barbara Graymont, The Iroquois in the American Revolution (Syracuse: Syracuse University Press, 1972)

The Formation of the American Constitution--Land, westward expansion, and the Indian problem

Assignment: S. Lyman Tyler, A History of Indian Policy (Washington, D.C.: U.S. Department of the Interior, Bureau of Indian Affairs, 1973), pp. 1-53.

Suggested Reading: Francis Paul Prucha, American Indian Policy in the Formative Years: The Indian Trade and Intercourse Acts, 1790-1834 (Lincoln: University of Nebraska Press, 1962)
Charles Austin Beard, An Economic Interpretation of the Constitution of the United States (New York: The Macmillan Company, 1913)

The Indian Trade--Its Impact on the Development of an American economic System and on Indian cultures

Assignment: Nichols and Adams, pp. 111-119, Royal B. Way, "The United States Factory System for Trading with the Indians"

Suggested Reading: Lewis Saum, The Fur Trader and the Indian (Seattle: University of Washington Press, 1965)
Calvin Luther Martin, Keepers of the Game (Berkeley: University of California Press, 1978)

Indian Responses to American Policy

Assignment: Nichols and Adams, pp. 120-32, Robert F. Berkhofer, Jr., "Protestants, Pagans and Sequences Among the North American Indians, 1760-1860"; Josephy, pp. 129-74, "Tecumseh, The Greatest Indian"

Suggested Reading: Anthony F. C. Wallace, The Death and Rebirth of the Seneca (New York: Vintage Books, 1972)

American Responses to the Indian, 1800-1830

Assignment: Spicer, pp. 66-97

Suggested Reading: Bernard W. Sheehan, Seeds of Extinction: Jeffersonian Philanthropy and the American Indian (New York: W. W. Norton and Co.);
Richard Slotkin, Regeneration Through Violence: The Mythology of the American Frontier, 1600-1800 (Middletown, Conn.: Wesleyan University Press, 1973)

Andrew Jackson and the Policy of Indian Removal

Assignment: Nichols and Adams, pp. 132-45, Mary E. Young, "Indian Removal and Land Allotment: The Civilized Tribes and Jacksonian Justice,"; Josephy, pp. 175-208, "The Death of Osceola"

Suggested Reading: Michael Paul Rogin, Fathers & Children: Andrew Jackson and the Subjugation of the American Indian (New York: Vintage Books, 1976); Arthur Schlesinger, The Age of Jackson (Boston: Little, Brown and Company, 1947); Alexis de Tocqueville, Democracy in America (London: Oxford University Press, 1946)

Results of Indian Removal--the shifting western frontier

Assignment: Josephy, pp. 209-254, "The Rivalry of Black Hawk and Keokuk"

Suggested Reading: Cecil Ege, "That Disgraceful Affair," the Black Hawk War (New York: W. W. Norton and Company, Inc. 1973)

Manifest Destiny--Indians and the National Consciousness

Assignment: *Reginald Horsman, "American Indian Policy and the Origins of Manifest Destiny," University of Birmingham Historical Journal, XI (December 1968), 128-40.

Suggested Reading: Frederic Merk, Manifest Destiny and Mission in American History: A Reinterpretation (New York: 1963)

Warfare and Treaties on the Great Plains--Intertribal Conflict and Cooperation

Assignment: Nichols and Adams, pp. 146-67, Marian W. Smith, "The War Complex of the Plains Indians,"; Spicer, pp. 77-78, 93-95, 157-64, 194-99

Suggested Reading: Douglas C. Jones, The Treaty of Medicine Lodge: the Story of the Great Treaty Council as Told by Eyewitnesses Norman: University of Oklahoma Press, 1966

Expansion in the Southwest

Assignment: Nichols and Adams, pp. 156-67, Ralph A. Smith, "The Scalp Hunter in the Borderlands, 1835-1850"

Suggested Reading: Edward Spicer, Cycles of Conquest: The Impact of Spain, Mexico, and the United States on Indians of the Southwest, 1533-1960 (Tucson: University of Arizona Press, 1962); Ray Allen Billington, The Far Western Frontier, 1830-1860 (New York: Harper and Row, Publishers, Harper Torchbooks, 1962)

The Reservation Policy

Assignment: *S. Lyman Tyler, A History of Indian Policy, pp. 54-124

Suggested Reading: Robert A. Trennert, Jr., Alternative to Extinction: Federal Indian Policy and the Beginnings of the Reservation System, 1845-1851 (Philadelphia: Temple University Press, 1975)

Indians in California--the impact of the Gold Rush and Expansionism on native populations

Assignment: *Robert F. Heizer & Alan F. Almquist, The Other Californians: Prejudice and Discrimination under Spain, Mexico, and the United States to 1920 (Berkeley: University of California Press, 1971), pp. 1-137.

Suggested Reading: Sherburne F. Cook, The Conflict Between the California Indian and White Civilization (Berkeley: University of California Press, 1976)

The Civil War and its Impact on National Policy toward Indian Tribes

- Assignment: "Annie Heloise Abel, "The Indians in the Civil War,"
American Historical Review, XV (January, 1910), 281-96.
- Suggested Reading: Annie Heloise Abel, The American Indian as Slaveholder and Secessionist: An omitted Chapter in the Diplomatic History of the Southern Confederacy (Cleveland, 1915)

Railroads, Western Expansion, and Grant's Peace Policies

- Assignment: Spicer, pp. 235-36, 277-79; Nichols and Adams, pp. 183-99, Robert M. Utley, "The Celebrated Peace Policy of General Grant"
- Suggested Reading: Ira Granville Clark, The Railroads and the Tribal Lands: Indian Territory, 1838-1890 (Ph.D. Dissertation University of California, 1947)

The End of Indian Treaty Making

- Assignment: Spicer, pp. 98-122; Nichols and Adams, pp. 168-82, Roy W. Meyer, "The Canadian Sioux"
- Suggested Reading: Loring Benson Priest, Uncle Sam's Stepchildren: The Reformation of United States Indian Policy, 1865-1887 (Lincoln: University of Nebraska Press, 1969)

Indian Warfare and the Decline of the Reservations

- Assignment: Josephy, pp. 255-340, "Crazy Horse, Patriot of the Plains," and "The Last Stand of Chief Joseph"
- Suggested Reading: Ralph Andrist, The Long Death: The Last Days of the Plains Indians (New York: Collier Books, 1964)

American Indians and an era of reform--Indian status and the Dawes Act

- Assignment: Spicer, pp. 200-211, 233-34, 275-76, 284-87; Nichols & Adams, pp. 200-208, William T. Hagan, "Private Property, The Indian's Door to Civilization"
- Suggested Reading: Robert Winston Mardock, The Reformers and the American Indian (Columbia: University of Missouri Press, (1971); Helen Hunt Jackson, A Century of Dishonor, ed. Andrew F. Rolle (New York: Harper Torchbooks, Harper and Row, Publishers, 1965); Richard Hofstadter, The Age of Reform: From Bryan to F.D.R. (New York: Knopf, 1955)

The Ghost Dance and Wounded Knee

- Assignment: Nichols and Adams, pp. 221-229 D. Alexander Brown, "The Ghost Dance and the Battle of Wounded Knee"
- Suggested Reading: James Mooney, The Ghost-Dance Religion and the Sioux Outbreak of 1890 (Chicago: University of Chicago Press, 1965)

The Closing of the American Frontier, the role of the Indian in a changing American Society

Assignment: *Frederic Jackson Turner, "The Significance of the Frontier in American History" from The Frontier in American History (New York: Holt, Rinehart and Winston, 1947)

Suggested Reading: And Still the Waters Run: The Betrayal of the Five Civilized Tribes, by Angie Debo (Princeton: Princeton University Press, 1972)

The requirements for the class will include a midquarter examination, a final examination, and two book reviews. The books should be selected from those included on the syllabus as suggested readings. The reviews should be three to five pages in length and include a brief description of the major theme and time period of the book and a critical evaluation of its content in regard to use of primary or secondary sources, its biases, and its usefulness as a source for history of American Indians.

Grading for the class will be based on the following:	Midquarter	30%
	Final	40%
	Reviews	30%

Reading assignments marked with an asterisk * will be on reserve in the Native American Studies Library, 343 Dwinelle Hall.

Fall 1988

Prof. Melissa Meyer
778 Social Science Tower
624-6813 624-2800 (message)

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Office hrs: Tues. & Thurs. 11:15-12
Wed. 10-12

History 3871/American Indian Studies 3111

American Indian History from Mid-15th Century to 1830

Course Description:

This course surveys the history of American Indians from contact with Europeans to c. 1830. It provides an overview of the major themes and trends in Indian history, supplemented by case studies from a number of regions and readings that illuminate particular topics. The overall context of the course is the conflict generated by the colonial drive of European nations and the U.S. and their citizens, and the struggles of Indian people to retain their power and autonomy while adapting to great changes in the conditions of their lives. Indian people will be viewed as positive actors rather than as passive pawns buffeted about by forces beyond their control. And yet the realities of oppressive colonial policies must also be recognized.

By its very nature, a survey course cannot pretend to cover all important events and processes in Indian history. This course is intended to serve as an introduction to the field. Interested students may consult with the professor about exploring other issues of concern to them.

Required Readings:

Available at Smith Bookstore (West Bank) & on Reserve in Wilson Library.

- James Axtell, ed. The Indian Peoples of Eastern America: A Documentary History of the Sexes (1981)
- William Cronon, Changes in the Land: Indians, Colonists, and the Ecology of New England (1983)
- R. David Edmunds, The Shawnee Prophet (1983)
- Anthony F.C. Wallace, The Death and Rebirth of the Seneca (1969)

Available as a packet at the Smith Bookstore Copy service and on Reserve in Wilson Library.

- Robert S. Grumet, "Sunksquaws, Shamans & Tradeswomen: Middle Atlantic Coastal Algonkian Women during the 17th & 18th Centuries," In Women & Colonization: Anthropological Perspectives, eds. Mona Etienne & Eleanor Leacock (1980): 43-62
- James Axtell, "The European Failure to Convert the Indians: An Autopsy," In Papers of the 6th Algonquian Conference, 1974, ed. William Cowan (1975)
- Neal Salisbury, "Red Puritans: The 'Praying Indians' of Massachusetts Bay and John Eliot," (1974)
- Gary Nash, "The Image of the Indian in the Southern Colonial Mind" (1972)

- George H. Phillips, "Indians in Los Angeles, 1781-1875: Economic Integration, Social Disintegration" (1980)
- James Merrell, "The Indians' New World: The Catawba Experience" (1984)
- Ernest L. Schusky, "Thoughts and Deeds of the Founding Fathers: The Beginning of U.S. and Indian Relations," In Political Organization of Native North Americans, ed. Ernest Schusky (1980): 7-39
- Richard Drinnon, "The Metaphysics of Empire-Building: American Imperialism in the Age of Jefferson and Monroe," (1975)
- William G. McLoughlin, "Thomas Jefferson and the Beginnings of Cherokee Nationalism, 1806-1809" (1975)
- Daniel H. Usner, Jr. "American Indians on the Cotton Frontier: Changing Economic Relations with Citizens and Slaves in the Mississippi Territory" (1985)

Grading & Exams:

- | | |
|--------------------|--|
| Essay | An essay question will be distributed during the second week of the quarter to be due Tuesday, October 25. The essay should be 6-8 pages in length, typed and double-spaced. The essay will count for 25% of your grade. |
| Mid- $\frac{1}{2}$ | A midquarter exam will be administered in class on Thursday, November 10. The exam will consist of 1 essay question, which will be distributed 2 weeks before the exam. The midquarter exam will cover all lectures and readings covered through Thursday, November 3 and will count for 25% of your grade. |
| Final | A take home final exam will be due in my office (778 Social Science Tower) during the regularly-scheduled final exam time. The final exam will consist of 2 essay questions which will be distributed during week 8. Answers will be confined to 16 pages typed and double-spaced, and will count for 50% of your grade. |

Weekly Lecture Topics & Reading Assignments

Th Sept 22 Introduction

Week 1

Readings: Cronon: 1-67; Wallace: preface-110; Axtell: Intro., Chaps 1-2

T Sept 27 Introduction to Syllabus

Th Sept 29 Precontact North American Archeological History

Week 2

Readings: Cronon: 67-156; Axtell: Chaps 3-5; Grumet article

T Oct 4 The Impulse for Invasion: The European Economy & The European Demographic Cycle

Th Oct 6 The Columbian exchange: The Biological Dimension of Contact

Week 3

Readings: Axtell: Chaps 6-7; Axtell article; Slaisbury article
 T Oct 11 Spanish-Indian Interaction: God, Gold & Glory
 Th Oct 13 British-Indian Interaction: Agriculture & Expansion

Week 4

Readings: Cronon: 157-170; Merrell article
 T Oct 18 French-Indian Interaction: The Trade in Furs & Culture
 Th Oct 20 Discussion: A Comparative Colonial Model

Week 5

Readings: Wallace: skim 111-238; Phillips article
 T Oct 25 From Subsistence to Capitalism through the Fur Trade
 *** ESSAYS DUE ***
 Th Oct 27 Missions & Indian Resistance in the Southwest

Week 6

Readings: Wallace: 239-337; Schusky article; Drinnon article;
 Nash article
 T Nov 1 "Savages" Noble and Barbaric: The "Indian" as a
 White Cultural Symbol
 Th Nov 3 Indians in the European Contest for Empire:
 The Origins of U.S. Indian Policy

Week 7

T Nov 8 NO CLASS
 Th Nov 10 Mid-quarter Exam In Class

Week 8

Readings: Edmunds: preface-66; McLoughlin article; Usner article
 T Nov 15 Self-Directed Accommodation: The Cherokee Strategy
 Th Nov 17 Indian Subsistence Strategies & Migrations in the
 Western Great Lakes

Week 9

Readings: Edmunds: 67-164
 T Nov 22 Discussion: Iroquois Cultural Trauma & Revitalization
 Th Nov 24 Thanksgiving Holiday -- No Class

Week 10

Readings: Edmunds: 165-190
 T Nov 29 Indian Migrations & the Transformation of Plains
 Indian Cultures
 Th Dec 1 Discussion: Comparative Responses to Colonization

Winter 1988

Prof. Melissa Meyer
778 Social Science Tower
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Office Hrs. Tues: 1-3
Thurs: 11-12

150

History 3872
American Indian Studies 3112 American Indian History: 1830-Present

Course Description

This course surveys American Indian history from c.1830 to the present time. It provides an overview of the major themes and trends in Indian history, supplemented by case studies from a number of regions and readings that illuminate particular topics. The overall context of the course is the conflict generated by the colonial drive of the U.S. government and its citizens, and the struggles of Indian people to retain their power and autonomy while adapting to great changes in the conditions of their lives. Indian people will be viewed as positive actors rather than as passive pawns always buffeted about by forces beyond their control. And yet the realities of an oppressive, colonial U.S. Indian policy must also be recognized.

By its very nature, a survey course cannot pretend to cover all important events and processes in Indian history. This course is intended to serve as an introduction to the field. Interested students may consult with the professor about exploring other issues of concern to them, and are encouraged to follow this course with other coursework in American Indian Studies.

Required Readings

-Available in the Smith Bookstore (West Bank) & on Reserve in Wilson Library

Francis P. Prucha, The Great Father: The United States Government and the American Indians (abridged version)

Gary C. Anderson, Little Crow: Spokesman for the Sioux

Peter Iverson, The Navajo Nation

Charles Eastman, From the Deep Woods to Civilization

Nancy Lurie, ed. Mountain Wolf Woman

-Available as a packet at the copy service in Smith Bookstore & on Reserve in Wilson Library

Ronald Satz, "Indian Policy in the Jacksonian Era: The Old Northwest as a Test Case"

Walter Conser, "John Ross and the Cherokee Resistance Campaign, 1833-1838"

P. Richard Metcalf, "Who Should Rule at Home? Native American Politics and Indian-White Relations"

Richard White, "The Winning of the West: The Expansion of the Western Sioux in the 18th & 19th Centuries"

Beverly Smaby, "The Mormons & the Indians: Conflicting Ecological Systems in the Great Basin"

John Kessell, "General Sherman & the Navajo Treaty of 1868: A Basic and Expedient Misunderstanding"

David Adams, "Schooling the Hopi: Federal Indian Policy Writ Small, 1887-1917"

Ross Cotroneo & Jack Dozier, "A Time of Disintegration: The Coeur d'Alene & the Dawes Act"

Winona LaDuke & Ward Churchill, "Native America: The Political Economy of Radioactive Colonialism"

Exams

Mid- $\frac{1}{2}$: A take-home mid- $\frac{1}{2}$ exam will be distributed on Thursday, Jan. 14 to be due Tuesday, Jan. 26. There will be 1 essay question and answers will be confined to 8 typed, double-spaced pages. The mid- $\frac{1}{2}$ will cover all material presented in the first 3 weeks of the course.

Final: A final exam will be administered during the regularly scheduled exam time. The final exam will be comprehensive, covering all material presented in the course. Four study questions will be distributed during the ninth week of the course. The final exam will be drawn directly from these questions.

Final exam time: 4-6 pm, Saturday, March 19

Essay Assignment

In an 8-10 page essay, students should compare cultural adaptation and persistence in the lives of Charles Eastman and Mountain Wolf Woman. Include a discussion of how U.S. Indian policy, "western" culture, and tribal ties affected the lives of these individuals. How do their experiences differ? How are they similar? Account for your observations.

Essays will be due Tuesday, February 23

Grading

Grades will be determined according to the following proportions:

Mid- $\frac{1}{2}$ exam: 20%
 Essay: 35%
 Final exam: 45%

Late papers will be accepted, but will receive a lower grade.

An "S" grade requires the letter grade equivalent of "C" or better.

Week 5 Readings: Eastman, From the Deep Woods: All
Smaby, "The Mormons & the Indians..."

T Feb. 2 Discussion: Settlers vs. Indians in a Contest
for Resources

Th Feb. 4 * * * Guest Speaker * * *

Professor Russell Thornton (Cherokee)

Restoring the Circle of Life: The 1890 Ghost Dance,
Wounded Knee, & Demographic Revitalization

* * * * *

Week 6 Readings: Lurie, ed., Mountain Wolf Woman: All
Prucha, Great Father: 198-241
Cotroneo & Dozier, "A Time of Disintegration..."

T Feb. 9 Allotment & Forced Assimilation: The Disintegration
of Reservation Land Bases

Th Feb. 11 * * * Guest Speaker * * *

Carolyn Gilman

Out of the Frying Pan: Material Culture & Adaptation
among the Hidatsa

* * * * *

Week 7 Readings: Prucha, Great Father: 242-310
Adams, "Schooling the Hopi..."

T Feb. 16 Indian Lives: Cultural Persistence, Adaptation & Change
(based on Charles Eastman & Mountain Wolf Woman)

Th Feb. 18 * * * NO CLASS * * *

* * * * *

Week 8 Readings: Prucha, Great Father: 311-356
Iverson, Navajo Nation: 3-82

T Feb. 23 Ethnic Differences & Land Loss at the White Earth
Anishinabe (Chippewa) Reservation
-Essays due-

Th Feb. 25 The Urbanization of American Indians

* * * * *

Week 9 Readings: Iverson, Navajo Nation: 83-179
LaDuke & Churchill, "Native America...
Radioactive Colonialism"

T Mar. 1 Land, Justice, & Religious Freedom: 20th Century
American Indian Activism

Th Mar. 3 Film: "Clouded Land"

* * * * *

Week 10 Readings: Prucha, Great Father: 357-393

T Mar. 8 * * * Guest Speakers * * *

Anishinabe Akeeng (The People's Land)

-will speak about land issues on the
White Earth Reservation

Th Mar. 10 Review of Study Questions & Course Evaluations

Winter 1988

Professor Melissa Meyer
778 Social Science Tower
624-6813/624-2800 (message)
Office Hours: Tues: 1-3
Thurs: 11-12
& by appt.

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History 5890: American Indian Social History

Rationale:

In the last 15 years, historians have flocked in droves to discover the history of the social dynamics within many towns and communities and among ethnic and minority groups in the U.S., but American Indian groups have largely escaped their attention. This inattention appears curious and prevents American Indians' experiences from being integrated fully into renditions of the national experience. Such oversight represents a significant omission. As the only indigenous people in the western hemisphere, American Indians possess separate land bases and are regulated by an intrusive colonial bureaucracy, which differentiates their experiences from all other racial and ethnic groups in their relationship with the federal government. Inclusion of their social experiences may produce important revisions and refinements in the interpretation of the history of the American people.

Explanations offered for this failure to study Indians' social experiences have rested on the paucity of documentation. However, this reasoning can only apply prior to the early 19th century. Beginning in the mid-19th century, the U.S. government, in its self-imposed role as guardian of Indians' affairs, created an abundance of documentation relevant to Indian social history. As the colonial bureaucracy of the U.S. controlled, managed and attempted to change Indian cultures, it generated reams of serially-organized paperwork that lie in the National and Regional Archives, virtually untouched by scholars. Censuses, annuity lists, tribal rolls, allotment records, ration lists, rosters of employees, economic statistics, financial and accounting records, medical and health records, birth and death records, school records, parish records and a wealth of more idiosyncratic materials exist for federally-recognized tribes across the country. This wealth of serial data means that American Indians are among the best-documented populations in the world; and yet these resources have gone largely unnoticed.

The failure to exploit such materials perhaps stems more from attitudes toward the "proper" topics for research than on the existence of the necessary documentary material. With notable exceptions, many Indian historians are still preoccupied with predictable subjects that reflect popular tastes. Colorful Indian leaders, warfare and U.S. policy toward Indians retain their hold on the public's imagination. Vague terms like "acculturation" and "ethnohistory" permeate the literature as scholars continue to search for elusive "world views."

Such romantic preoccupations have caused historians to ignore materials from which they can derive the actual behavior of

Indian people and bring their research more in line with innovations in the larger field. Twentieth century American Indians' experiences, a topic of little attention, would especially profit from a reorientation of research issues. Redirecting questions toward topics like fertility and mortality rates, household sizes and types, marriage patterns, age structures, social mobility, migration, and economic trends could allow historians to generate the data necessary to bring American Indians' diverse experiences into a broader comparative framework.

The studies we will be reading and discussing this quarter represent the vanguard of efforts to explore American Indian social history. Many of the authors are not historians, per se, but make use of historical techniques for better or worse. As you see, work in the field has just begun and much remains to be done. Keep in mind as we proceed the value and problems of the pieces you read and how you might extend the insights you gain to other areas of inquiry in American Indian social history. Any knowledge you bring with you of the histories of other social groups will enhance our discussions and contribute a comparative perspective that historians of Indians' experiences need to foster. Feel free to supply this sort of information.

Course Requirements:

***Note: This course entails a fairly heavy reading load and I strongly recommend that only serious, committed undergraduates with the time and energy to devote to the requirements attempt it. Some prior knowledge or understanding of American Indian history is recommended for undergraduates.

-Students are responsible for each week's required readings and for participating actively in weekly discussions. Attendance will be noted.

-Graduate students will complete 3, and undergraduates 2, 3-5 page reviews of the weekly readings. You may choose which week's readings you will review, but you must make your choices on the first day of the class. Changes in these commitments will be permitted only after consultation with the professor.

-Reviews should highlight the thesis of the readings and how they relate to each other and to the discussion. They can also include comments and criticisms concerning the structure and organization, the sources used, or biases of the authors.

-In addition, students will choose a book or article to review orally in class during Weeks 4 and 8. Graduate students should select a book. Undergraduates should select an article. Oral reviews should include the same type of information as the written reviews, with more emphasis on conveying the basic content of the piece to an uninformed audience. If you are uncertain about composing these oral reviews, consult with the professor to ensure the most meaningful classroom experience for everyone.

-Final grades will be based on all components of the course, including participation in discussions.

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Weekly Reading Assignments

-All assigned readings are on Reserve at Wilson Library.
 -All required books are available at Smith Bookstore.
 -Readings for Weeks 4 and 8 are not on reserve or in the bookstore, and you should take care to acquire them early at the library.

Week 1
 Jan. 5

Introduction

- Review syllabus
- Meet each other
- Choose assignments

Week 2
 Jan. 12

Fur Trade Social History

- Sylvia Van Kirk, "Many Tender Ties": Women in Fur Trade Society in Western Canada, 1670-1870 (1980)
- Jacqueline Peterson, "Prelude to Red River: A Social Portrait of the Great Lakes Metis," Ethnohistory 25 (1978): 41-67
- Sylvia Van Kirk, "Fur Trade Social History: Some Recent Trends," in Old Trails and New Directions: Papers of the 3rd North American Fur Trade Conference, eds. Carol M. Judd & Arthur J. Ray (1980): 160-173

Week 3
 Jan. 19

The Social Effects of Labor Demands

- Theda Perdue, Slavery and the Evolution of Cherokee Society, 1540-1866 (1979)
- Albert Hurtado, "'Saved So Much as Possible for Labour': Indian Population and the New Helvetia Work Force," American Indian Culture & Research Journal 6 (1982): 63-78
- Albert Hurtado, "'Hardly a Farm House - A Kitchen Without Them': Indian & White Households on the California Borderland Frontier in 1860," Western Historical Quarterly 13 (1982): 245-270

Week 4
 Jan. 26

CHOICE -- ORAL REVIEWS

Books:

- Jennifer S.H. Brown, Strangers in Blood: Fur Trade Company Families in Indian Country (1980)
- Robert F. Berkhofer, Jr., Salvation and the Savage: An Analysis of Protestant Missionaries & Indian Responses (1965)
- Anthony F.C. Wallace, The Death & Rebirth of the Seneca (1959)

- Jacqueline Peterson & Jennifer S.H. Brown, The New Peoples: Being & Becoming Metis in North America (1984)
- James Axtell, The Indian Peoples of Eastern America: A Documentary History of the Sexes (1981)
- Christopher Miller, Prophetic Worlds: Indians & Whites on the Columbia Plateau (1986)
- William McLoughlin, Cherokee Renaissance in the New Republic (1986)
- William McLoughlin, Cherokees & Missionaries, 1789-1839 (1984)

Articles:

- James H. Merrell, "Cultural Continuity among the Piscataway Indians of Colonial Maryland," William & Mary Quarterly 36 (1979): 548-570
- James H. Merrell, "The Indians' New World: The Catawba Experience," William & Mary Quarterly 41 (1984): 537-565
- Ellice B. Gonzalez, "An Ethnohistorical Analysis of Micmac Male & Female Economic Roles," Ethnohistory 29 (1982): 117-129
- Helen Hornbeck Tanner, "The Glaize in 1792: A Composite Indian Community," Ethnohistory 25 (1978): 15-39

To be reviewed as a packet:

- Duane Champagne, "Social Structure, Revitalization Movements & State Building: Social Change in 4 Native American Societies," American Sociological Review 48 (1983): 754-763
- Russell Thornton, "Nineteenth Century Cherokee History," American Sociological Review 50 (1985): 124-127
- Duane Champagne, "Cherokee Social Movements: A Response to Thornton," American Sociological Review 50 (1985): 127-130

Week 5
Feb. 2

The Social History of American Indian Women

- Patricia Albers & Beatrice Medicine eds., The Hidden Half: Studies of Plains Indian Women (1983)
- Mona Etienne & Eleanor Leacock, "Introduction," Women & Colonization, eds. Mona Etienne & Eleanor Leacock (1980): 1-24
- Robert S. Grumet, "Sunksquaws, Shamans and Tradeswomen: Middle Atlantic Coastal Algonkian Women during the 17th & 18th Centuries," in Women & Colonization (1980): 43-62

- Priscilla Buffalohead, "Farmers, Warriors, Traders: A Fresh Look at Ojibway Women," Minnesota History 48 (1983): 236-244

Week 6
Feb. 9

Quantitative Methods in Indian Social History

- Melissa L. Meyer & Russell Thornton, "Indians & the Numbers Game: Quantitative Methods in American Indian History," In New Directions in American Indian History, ed. Colin Callaway (forthcoming)
- Elizabeth R.P. Henning, "Western Dakota Winter Counts: An Analysis of the Effects of Western Migration and Culture Change," Plains Anthropologist 27 (1982): 57-65
- Melissa L. Meyer, "Census Data & the History of American Indian Families: The Case of the White Earth Reservation," in Toward a Quantitative Approach to American Indian History (1987)
- Clyde A. Milner II, "Off the White Road: Seven Nebraska Indian Societies in the 1870s - A Statistical Analysis of Assimilation, Population and Prosperity," Western Historical Quarterly 12 (1981): 37-52
- John Moore, "Aboriginal Indian Residence Patterns Preserved in Censuses and Allotments," Science 207 (Jan. 11, 1980): 201-202
- Jack O. Waddell, "Malhiot's Journal: An Ethnohistoric Assessment of Chippewa Alcohol Behavior in the Early 19th Century," Ethnohistory 32 (1985): 246-268
- S. Ryan Johansson & S.H. Preston, "Tribal Demography: The Hopi & Navajo Populations as Seen Through Manuscripts from the 1900 U.S. Census," Social Science History III (1978): 1-33

Week 7
Feb. 16

Interracial Community Relationships

- Neils Winther Braroe, Indian & White: Self-Image & Interaction in a Canadian Plains Community (1975)
- Maria Campbell, Half-Breed (1982)

Week 8
Feb. 23

CHOICE -- ORAL REVIEWS

Books:

- Richard White, The Roots of Dependency: Subsistence, Environment and Social Change Among the Choctaw, Pawnee and Navajo (1984)
- Loretta Fowler, Arapaho Politics, 1851-1978: Symbols in Crises of Authority (1982)

- Russell Thornton, We Shall Live Again: The 1870 & 1890 Ghost Dance Movements as Demographic Revitalization (1986)
- Russell Thornton, American Indian Holocaust & Survival: A Population History since 1492 (1987)
- Walter Williams, The Spirit & the Flesh: Sexual Diversity in American Indian Culture (1986)
- Anastasia Shkilnyk, A Poison Stronger than Love: The Destruction of an Ojibwe Community (1985)
- Sally J. McBeth, Ethnic Identity & the Boarding School Experience of West Central Oklahoma American Indians (1983)
- Hazel Hertzberg, The Search for an American Indian Identity: Modern Pan-Indian Movements (1971)
- Joseph Jorgenson, The Sun Dance Religion: Power for the Powerless (1972)

Articles:

- Robert Jarpenva, "The Political Economy & Political Ethnicity of American Indian Adaptations & Identities," Ethnic & Racial Studies 8 (1985): 29-48
- Sally J. McBeth, "Indian Boarding Schools & Ethnic Identity: An Example from the Southern Plains Tribes of Oklahoma," Plains Anthropologist 28 (1983): 119-128
- Thomas D. Hall, "Incorporation in the World System: Toward a Critique," American Sociological Review 51 (1986): 390-402
- Russell Thornton, "Demographic Antecedents of a Revitalization Movement: Population Change, Population Size and the 1890 Ghost Dance," American Sociological Review 46 (1981): 88-96
- Tanis Chapman Thorne, "The Chouteau Family & the Osage Trade: A Generational Study," In Rendezvous: Selected Papers of the 4th North American Fur Trade Conference, 1981 ed. Thomas Buckley (1983)

Week 9
March 1

The Urbanization of American Indians

- Jeanne Guillemin, Urban Renegades: The Cultural Strategy of American Indians (1975)
- Joseph Jorgenson, "Indians and the Metropolis," In The American Indian in Urban Society eds. Jack O. Waddell & C. Michael Watson (1971): 66-113
- George H. Phillips, "Indians in Los Angeles, 1781-1875: Economic Integration, Social Disintegration," Pacific Historical Review 49 (1980): 427-451

-Henry Dobyns, Richard Stoffle & Kristine Jones,
 "Native American Urbanization & Socio-Economic
 Integration in the Southwestern United States,"
Ethnohistory 22 (1975): 155-179

-Arthur Margon, "Indians & Immigrants: A Comparison
 of Groups New to the City," Journal of Ethnic Studies
 4 (1977): 17-28

Week 10
 March 8

The Blood Quantum Quandary

- Karen I. Blu, The Lumbee Problem: The Making of an
 American Indian People (1980)

-David L. Beaulieu, "Curly Hair & Big Feet: Physical
 Anthropology & the Implementation of Land Allotment
 on the White Earth Chippewa Reservation," American
 Indian Quarterly 8 (1984): 281-314

-Patricia Albers & William James, "To Be or Not To Be
 Sioux...?????" Journal of Ethnic Studies
 (unsure of correct title & citation here, but it's
 correct in the card catalogue at the Reserve room)

-Melissa L. Meyer, "Warehousers & Sharks: Chippewa
 Leadership & Political Factionalism on the White Earth
 Reservation, 1907-1920," Journal of the West 23
 (1984): 32-46

Spring 1988

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|5|

Hist 8390: Research in American Indian Social History

Seminar participants are to conceptualize, research and write a "Plan B" quality research paper focusing on some aspect of American Indian Social history. Depending on each students' programmatic plans, the paper may make use primarily of primary or secondary source materials, with the appropriate focus to be determined through individual consultation with me.

Class will meet only on those days that are circled on the syllabus. Note that we will meet during Week 4, but on an agreed upon time at the Minnesota Historical Society Archives rather than the regularly scheduled class time. Your main task is to focus on the various research tasks outlined below and I expect you to adhere to the specified deadlines - for all of our sakes. I will hold office hours on the days we do not meet as a class in addition to my regularly scheduled office hours. The course requires a great deal of individual initiative and responsibility on your part, but I also encourage you to stay in close touch with me at all stages of the research and writing process. Good luck and thanks for showing an interest in this field.

Course Schedule

March 29 Week ①	Orientation
April 5 Week 2	No class
April 12 Week ③	Project statement: Issues, potential sources, methods Preliminary bibliography Oral presentation of project idea
April 19 Week ④	Trip to Minnesota Historical Society Archives ***Time to be arranged***
April 26 Week 5	No class
May 3 Week 6	No class Outline due to me by 3pm
May 10 Week ⑦	Oral Presentation of ideas & feedback
May 17 Week 8	No class Rough draft due 2 copies - 1 for me - 1 to circulate to class
May 24 Week ⑨	Comment on each others' papers
May 31	No class Revised drafts due on Friday

Bibliographic Aids in American Indian History

Francis P. Prucha, A BIBLIOGRAPHICAL GUIDE TO THE HISTORY OF INDIAN-WHITE RELATIONS IN THE U.S. (Chicago, 1977).

_____, INDIAN-WHITE RELATIONS IN THE U.S.: A BIBLIOGRAPHY OF WORKS PUBLISHED 1975-1980 (Nebraska, 1982).

W. R. Swagerty, ed., SCHOLARS AND THE INDIAN EXPERIENCE: CRITICAL REVIEWS OF RECENT WRITINGS IN THE SOCIAL SCIENCES (Indiana, 1984).

Colin Calloway, ed., NEW DIRECTIONS IN AMERICAN INDIAN HISTORY (Oklahoma, forthcoming).

_____, "Recent Books and Articles in American Indian History: 1985," D'Arcy McNickle Center, The Newberry Library (1986).

Newberry Library Bibliographic Series:

Helen H. Tanner, THE OJIBWAS
Herbert Hoover, THE SIOUX
Henry Dobyns, NATIVE AMERICAN HISTORICAL DEMOGRAPHY
Francis P. Prucha, U.S. INDIAN POLICY
Russell Thornton, et al., THE URBANIZATION OF AMERICAN INDIANS
... and many other tribal groups and topics...

Russell Thornton and Mary K. Graswick, BIBLIOGRAPHY OF SOCIAL SCIENCE RESEARCH AND WRITINGS ON AMERICAN INDIANS (Minneapolis: Center for Urban and Regional Affairs, University of Minnesota, 1979).

William Hodge, A BIBLIOGRAPHY OF CONTEMPORARY NORTH AMERICAN INDIANS (New York: Interland, 1976).

THE AMERICAN INDIAN:- SELECT CATALOG OF NATIONAL ARCHIVES MICROFILM PUBLICATIONS (National Archives and Records Service, 1972).

CHIPPEWA AND DAKOTA INDIANS: A SUBJECT CATALOG OF BOOKS, PAMPHLETS, PERIODICAL ARTICLES, AND MANUSCRIPTS IN THE MINNESOTA HISTORICAL SOCIETY (Minnesota Historical Society, 1969).

Edward E. Hill, A GUIDE TO DOCUMENTS IN AMERICAN INDIAN HISTORY IN THE NATIONAL ARCHIVES OF THE UNITED STATES (U.S. Government Printing Office, 1985).

Journals that publish articles about American Indian history regularly:

AMERICAN ANTHROPOLOGIST
AMERICAN INDIAN CULTURE AND RESEARCH JOURNAL
AMERICAN INDIAN LAW REVIEW
AMERICAN INDIAN QUARTERLY

Bibliographic Aids (continued)

AMERICAN QUARTERLY
CHRONICLES OF OKLAHOMA
CURRENT ANTHROPOLOGY
ETHNOHISTORY
THE INDIAN HISTORIAN
JOURNAL OF AMERICAN HISTORY
JOURNAL OF ETHNIC STUDIES
JOURNAL OF THE WEST
MINNESOTA HISTORY (other local historical journals, too)
PACIFIC HISTORICAL REVIEW
PLAINS ANTHROPOLOGIST
WESTERN HISTORICAL QUARTERLY
WILLIAM AND MARY QUARTERLY

Winter 1987

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Prof. Melissa Meyer
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Hrs.: Mon 11-1
Wed 11-12

History 197J: The History of American Indian Policy

Course Description

Typically, treatments of U.S. Indian policy focus on federal legislation and proceed chronologically from the founding of the Republic to the present, highlighting major policy changes. We will read such a study to provide us with a common foundation for our discussions. However we will broaden our analysis of U.S. Indian policy by examining the impact of federal policies at the local level as well. The actual implementation of national policy directives often fell far short of the ideals expressed in political rhetoric. From a native perspective, the overarching issue of Indian sovereignty, based on international treaty rights, transcends specific facets of U.S. Indian policy. We will explore U.S. Indian policy from all these perspectives: its formulation at the national level, its implementation at the local level, and the different conceptions of Indian sovereignty and self-determination.

As an integral part of the course, students will research one aspect of U.S. Indian policy and assess its impact on one particular tribe or region in a 15-20 page paper. The emphasis should be on the implementation of government policy at the local level. As a group we will be involved in the formulation, research and completion of each other's papers. Through this process, we will expand our discussions of U.S. Indian policy from a chronological treatment to a more holistic analysis of the economic, social, ideological and very political consequences of U.S. Indian policy.

Required Readings (* indicates those available in ASUCLA bookstore)

-On reserve in Powell Library & the American Indian Studies Library
(3214 Campbell Hall)

-S. Lyman Tyler, A History of U.S. Indian Policy. Wash DC:
U.S. Government Printing Office (1973)

*-Vine Deloria, Jr. & Clifford Lytle. The Nations Within:
The Past, Present & Future of American Indian Sovereignty.
NY: Pantheon Books, (1984)

*-Francis Paul Prucha. United States Indian Policy: A
Critical Bibliography. Bloomington: Indiana University
Press (1977)

-On reserve in the American Indian Studies Library

-Also available as an article packet at Kinkos, Santa Monica Blvd.

✓ -Donald Baker, "Color, Culture & Power: Indian-White
Relations in Canada & America," Canadian Review of
American Studies 3 (1972): 8-20

- ✓ -Robt. Berkhofer, "The Political Context of a New Indian History," Pacific Historical Review 40 (1971): 357-382.
- ✓ -P. Richard Metcalf, "Who Should Rule at Home?: Native American Politics & Indian-White Relations," Journal of American History 61 (1974): 357-382.
- ✓ -Ronald Satz, "Indian Policy in the Jacksonian Era: The Old Northwest as a Test Case," Michigan History 60 (1976): 71-93.
- In Elisabeth Tooker, ed. The Development of Political Organization in Native North America: 1979 Proceedings of the American Ethnological Society (1983)
 - Wm. C. Sturtevant, "Tribe & State in the 16th & 20th Centuries" (3-16)
 - Eleanor Leacock, "Ethnohistorical Investigation of Egalitarian Politics in Eastern North America" (17-31)
 - M. Estellie Smith, "Pueblo Councils: An Example of Stratified Egalitarianism" (32-44)
- In Raymond Fogelson & Richard Adams, eds. The Anthropology of Power: Ethnographic Studies from Asia, Oceania & the New World (1977)
 - Hope L. Isaacs, "Orenda & the Concept of Power among the Tonawanda Seneca" (167-184)
 - Raymond Fogelson, "Cherokee Notions of Power" (185-194)
- In Ernest Schusky, Political Organization of Native North Americans (1980)
 - Ernest Schusky, "Thoughts & Deeds of the Founding Fathers: The Beginning of United States & Indian Relations" (7-39)
 - Fred Eggan, "The Politics of Power: Indian-White Relations in a Changing World. An Overview" (283-297)

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Weekly Discussion Topics & Assignments

- 1) Jan. 5 Introduction
- 2) Jan. 12 A Chronological/Topical Perspective
 - Tyler, A History of U.S. Indian Policy (1973)
 - Prucha, U.S. Indian Policy: A Critical Bibliography (1977)
- 3) Jan. 19 HOLIDAY
 - Explore topics--Consult reserve readings for ideas
 - Prepare Project Statement & preliminary bibliography
 - Individual meetings

- 4) Jan. 26 Visit to American Indian Studies Library
 - Project Statement and preliminary bibliography due
 - Report on Project Statement
 - Discussion about sources with Librarian Vee Salabiye
 - Satz, "Indian Policy in the Jacksonian Era"
 - Compile more complete bibliography this week
- 5) Feb. 2 Sovereignty from a Native Perspective
 - Deloria & Lytle, The Nations Within (1984)
- 6) Feb. 9 Indian Concepts of Power
 - In Elisabeth Tooker, ed. The Development of Political Organization in Native North America (1983)
 - Eleanor Leacock, "Ethnohistorical Investigation of Egalitarian Politics in Eastern North America" (17-31)
 - M. Estellie Smith, "Pueblo Councils : An Example of Stratified Egalitarianism" (32-44)
 - In Fogelson & Adams, eds. The Anthropology of Power (1977)
 - Hope Isaacs, "Orenda & the Concept of Power among the Tonawanda Seneca" (167-184)
 - Ray Fogelson, "Cherokee Notions of Power" (185-194)
 - Metcalf, "Who Should Rule at Home?"
- 7) Feb. 16 HOLIDAY
 - Individual meetings this week
 - Outlines & Bibliographies due in individual meetings
 - Continue research & reading about projects
- 8) Feb. 23 The Politics of Power
 - Baker, "Color, Culture & Power..."
 - Berkhofer, "The Political Context of a New Indian History"
 - In Tooker, ed. The Development of Political Organization in Native North America
 - Sturtevant, "Tribe & State in the 16th & 20th Centuries"
 - In Schusky, ed. Political Organization of Native North Americans
 - Schusky, "Thoughts & Deeds of the Founding Fathers..."
 - Eggan, "The Politics of Power..."
- 9) Mar. 2 Authors report orally on projects
 - Rough drafts due
 - (2 copies - 1 to be placed on reserve)
- 10) Mar. 9 Critics orally critique assigned papers
 - Read each other's papers

***Final papers due the morning of our regularly scheduled exam time *

On reserve in the American Indian Studies Library--For Reference

- Francis P. Prucha, A Bibliographic Guide to Indian-White Relations in the United States (1977)
- Francis P. Prucha, A Bibliographic Guide to Indian-White Relations in the United States (1981)
- Wm. R. Swagerty, ed. Scholars & the Indian Experience: Critical Reviews of Recent Writing in the Social Sciences (1984)
- Francis P. Prucha, The Great Father (2 Vols.)
- Vine Deloria, Jr, ed. American Indian Policy in the 20th Century (1985)
- Russel L. Barsh & James Youngblood Henderson, The Road: Indian Tribes & Political Liberty (1980)
- Robt. L. Bee, The Politics of American Indian Policy (1982)
- Theodore W. Taylor, American Indian Policy (1983)
- Arrell Gibson, The American Indian: Past & Present
-a general text for background
- Imre Sutton. Irredeemable America: The Indians' Estates and Land Claims (1985)

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197J. UNDERGRADUATE SEMINAR: NATIVE AMERICAN LEADERSHIP PATTERNS

Course Description

This course will focus on American Indian leadership patterns in the 20th century. By the 20th century most Indian groups recognized a special trust relationship with the U.S. government which affected their internal political structures. In various ways Indian groups adapted to the far-reaching demands of the U.S. government. Their leaders often directed their courses of action. Through core readings and individual biographical essays, we will explore this topic together.

Required Readings

Available in the Student Bookstore:

Hazel Hertzberg, The Search for an American Indian Identity: Modern Pan-Indian Movements (1971)

James Olson, Red Cloud & the Sioux Problem (1965)

Rex Weyler, Blood of the Land: The Government & Corporate War against the American Indian Movement (1984)

Walter Williams, ed. Indian Leadership (1984)

On Reserve:

Frederick Barth, "Introduction," Ethnic Groups & Boundaries: The Social Organization of Culture Difference (1969)

Robert F. Berkhofer, "Native Americans," In Ethnic Leadership in America, ed. John Higham, (1978)

Gerald Vizenor, "Dennis of Wounded Knee," American Indian Quarterly (Spring 1983): 51-65.

Research Essay

Each student will select a Native American "leader" as the subject for an analytical, problem-focused biographical essay between 10-15 pages in length. Various stages of this research process will be completed on the dates listed on the weekly topics list.

The research essay will receive 2 grades. One, representing three-quarters of the paper's total value, will be based on content - including factual knowledge and accuracy, clarity of organization, effectiveness of argumentation, use of evidence, & familiarity with the relevant readings. The second grade, representing $\frac{1}{4}$ of the paper's value, will be

based on grammar, spelling, punctuation, use of paragraph, and appearance. Late papers will be accepted, but will receive a lower grade.

Grading:

Research Essay: 60%

Class Participation & Evidence of Familiarity with Readings: 40%

Weekly Topics

Jan 13 INTRODUCTION

Jan 20 HOLIDAY

-Decide on a biographical subject & continue bibliographical research

Jan 27 USHERING IN A NEW ORDER: COMPROMISE & ACCOMMODATION

Olson, Red Cloud & the Sioux Problem

-Submit preliminary bibliography

Feb 3 LEADERSHIP IN A TIME OF TRANSITION

Berkhofer, "Native Americans"

Williams, ed. Indian Leadership (except Mason article)

Barth, "Introduction," Ethnic Groups & Boundaries

Feb 10 THE GENESIS OF PAN-INDIAN TIES

Hertzberg, The Search for an American Indian Identity: Modern Pan-Indian Movements

-Present Thesis Statement & Outline

Feb 17 HOLIDAY

-Individual meetings this week

Feb 24 CONTEMPORARY RESISTANCE & SUPPRESSION

Weyler, Blood of the Land: The Government & Corporate War against the American Indian Movement

Vizenor, "Dennis of Wounded Knee"

W. Dale Mason, "'You Can Only Kick So Long:' American Indian Movement Leadership in Nebraska," In Indian Leadership, ed. Walter Williams

-Submit Rough Draft

Mar 3 INDIVIDUAL MEETINGS THIS WEEK

Mar 10 SUBMIT 2 COPIES OF FINAL DRAFT

-One to be placed on Reserve for Students to read.

Mar 17 DISCUSS EACH OTHER'S WORK

-Students will read & comment on each other's essays.

Some ideas for biographical subjects are listed below:

Charles Eastman (Dakota)
 Mountain Wolf Woman (Winnebago)
 Russell Means (Lakota)
 Annie Wauneka (Navajo)
 Ada Deer (Menominee)
 Arthur Parker (Seneca)
 Dennis Banks (Ojibwa)
 Peter MacDonald (Navajo)
 Sarah Winnemucca (Paiute)
 Carlos Montezuma (Apache)
 Gertrude Bonnin
 Will Rogers (Cherokee)
 Leonard Crow Dog (Lakota)
 Quanah Parker

Students may choose their own subject as long as the individual was a leader in the late 19th or early 20th centuries. Emphasis should be placed on leaders who dealt with 20th century issues & concerns. Students whose choice deviates from the above list should consult me before proceeding.

History 201H
Spring 1986

Melissa Meyer
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M: 12- 1 pm
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ETHNOHISTORIC METHODS

RATIONALE

Historians steeped in a western European cultural tradition have had difficulties attempting the histories of Native American people. Before c. 1850, a paucity of documentation produced by native people hampers their efforts. Even though abundant research materials produced by the U.S. government's colonial apparatus exist after 1850, myopic, ethnocentric attitudes have deterred their full utilization. Because of this dual problem, American Indian history lags far behind other fields that have profitted from the new social history. Mainstream historians have felt justified in their inattention to the field of Indian history. Serious scholarly consideration of Indians' experiences and the significance of Indian-white interaction have only begun to creep into U.S. history textbooks. It is the responsibility of a new generation of Indian historians to point the way toward integrating Indians' experiences into current interpretations of human history.

In the past 15-20 years, anthropologists and historians have turned to interdisciplinary research techniques that they label "ethnohistory." They begin by assuming the Indian people were rational historical actors whose behavior can only be explained by attention to their own cultural values and norms. They argue that only in this fashion can the past experiences of native people be approximated.

We will begin this course by asking, "What is 'ethnohistory?'" We will sample a large but confusing literature, and try to establish precise definitions of 'ethnohistory' and determine the bounds of its applicability. Then, we will focus on methods and perspectives currently being explored in American Indian history. We will range in our readings from demography to cultural ecology and from geography to cross-cultural psycho-history and contemporary ethnography. We will even examine U.S. Indian policy from an "ethnohistoric" perspective. We will end by assessing the future of "ethnohistory," offering recommendations formed through our experiences this quarter.

ASSIGNMENTS

-Students will complete two 3-5 page reviews of the weekly required readings. These reviews should highlight relevant contributions of the readings, their problems and evaluate them in light of the particular method being explored that week. Students may choose which 2 weeks' readings they will review, but must select them by the 2nd week of the course. Reviews are due on the day the readings are assigned. Late reviews will receive a lower grade. Pay careful attention to correct grammar and writing style.

-Each student will select 1 book using "ethnohistoric" methods to review both orally during the final class period, and in a written 5-8 page essay due the same day. We will meet during our scheduled final exam time for these oral presentations. (See list of options at end)

-In addition, each student will prepare an oral review of 1 optional article approximately every other week, depending on their choice of readings reviews. Details of this assignment will be worked out in class.

GRADING

-There will be no mid-quarter or final exam.

-Grading will be based on written and oral assignments and on participation in class discussions in the following proportions:

Discussion Participation:	30%
Weekly Reading Reviews:	20%
Oral Article Reviews:	20%
Final Book Review & Presentation:	30%

-Weekly attendance will be noted.

WEEKLY TOPICS & READINGS

April 7 Week 1: INTRODUCTION

April 14 Week 2: WHAT IS ETHNOHISTORY?

Required Readings:

Volume 8, Ethnohistory (1961)

William C. Sturtevant, "Anthropology, History & Ethnohistory" Ethnohistory 13 (1966): 1-51.

Bernard S. Cohn, "Ethnohistory" International Encyclopedia of the Social Sciences 6 (1966): 440-448.

Robert M. Carmack, "Ethnohistory: A Review of Its Development, Definitions, Methods & Aims," Annual Review of Anthropology 1 (1972): 227-246.

Calvin Martin, "Ethnohistory: A Better Way to Write Indian History," Western Historical Quarterly 9 (1978): 41-56.

April 21 Week 3: HISTORICAL DEMOGRAPHY

Required Readings:

- Henry Dobyns. Their Number Become Thinned: Native American Population Dynamics in Eastern North America (1983)
Henry Dobyns, "Estimating Aboriginal American Population: An Appraisal of Techniques with a New Hemispheric Estimate," Current Anthropology 7 (1966): 395-412.
S. Ryan Johansson & S.H. Preston, "Tribal Demography: The Hopi & Navajo Populations as Seen through Manuscripts from the 1900 U.S. Census," Social Science History 3 (1978): 1-33.
Cary W. Meister, "Methods for Evaluating the Accuracy of Ethnohistorical Demographic Data on North American Indians: A Brief Assessment," Ethnohistory 27 (1980): 153-168.

Optional Readings:

- Russell Thornton & Joan Marsh-Thornton, "Estimating Prehistoric American Indian Population Size for U.S. Area: Implications of the 19th Century Population Decline & Nadir," American Journal of Physical Anthropology 55 (1981): 47-53.
Jennifer Brown, "A Demographic Transition in the Fur Trade Country: Family Sizes & Fertility of Company Officers & Country Wives, ca. 1759-1850," Western Canadian Journal of Anthropology 6:1 (1976): 61-71.
Russell Thornton, "Demographic Antecedents of a Revitalization Movement: Population Change, Population Size & the 1890 Ghost Dance," American Sociological Review 46:1 (1981): 88-96.

April 28 Week 4: CULTURAL ECOLOGY

Required Readings:

- William Cronon. Changes in the Land: Indians, Colonists & the Ecology of New England (1983)
Harold Hickerson, "The Virginia Deer & Intertribal Buffer Zones in the Upper Mississippi Valley," In Man, Culture & Animals, eds. Anthony Leeds & Andrew Vayda, Publication #78, American Association for the Advancement of Science. Washington DC (1965)
Charles Watrall, "Virginia Deer & the Buffer Zone in the Late Prehistoric-Early Prohistoric Periods in Minnesota," Plains Anthropologist 13 (1968): 81-86.

Optional Readings:

- Richard White, "Indian Land Use & Environmental Change: Island Co., Washington, A Case Study," Arizona & the West 17 (1975): 327-338.

- Richard White, "The Cultural Landscape of the Pawnee," Great Plains Quarterly 2 (1982): 31-40.
- Richard L. Hann, "'The Trade Do's Not Flourish as Formerly:' The Ecological Origins of the Yamassee War of 1715," Ethnohistory 28 (1981): 341-358.

May 5 Week 5: A GEOGRAPHIC PERSPECTIVE

Required Readings:

- Arthur J. Ray, Indians in the Fur Trade: Their Role as Hunters, Trappers and Middlemen in the Lands Southwest of Hudson Bay, 1660-1870 (1974)
- Richard White, "The Winning of the West: The Expansion of the Western Sioux in the 18th & 19th Centuries," Journal of American History 65 (1978): 319-343.

Optional Readings:

- John H. Moore, "Aboriginal Indian Residence Patterns Preserved in Censuses & Allotments," Science 207 (Jan 11, 1980): 201-202.
- Jeanne Kay, "Wisconsin Indian Hunting Patterns, 1634-1836," Annals of the Association of American Geographers 69 (1979): 402-418.
- Toby Morantz, "The Fur Trade & the Cree of James Bay," In Old Trails & New Directions: Papers of the 3rd North American Trade Conference, eds. Carol M. Judd & Arthur J. Ray (1980): 39-58.

May 12 Week 6: PSYCHO-HISTORY CROSS-CULTURALLY

Required Readings:

- Anthony F.C. Wallace, The Death & Rebirth of the Seneca (1969)
- Anthony F.C. Wallace, "Revitalization Movements," American Anthropologist 58 (1956): 264-281.
- Calvin Martin, "The Metaphysics of Writing Indian-White History," Ethnohistory 26:2 (1979): 153-9.

Optional Readings:

- Franchot Ballinger, The Responsible Center: Man & Nature in Pueblo & Navajo Ritual Songs & Prayers, American Quarterly 30 (1978): 90-107.
- Mary B. Black, "Ojibwa Power Belief System," In The Anthropology of Power, eds. Raymond Fogelson & Richard N. Adams. NY: Academic Press, 1977.
- Calvin Martin, "The European Impact on the Culture of a Northeastern Algonkian Tribe: An Ecological Interpretation," William & Mary Quarterly 31 (1974): 3-26.

May 19 Week 7: THE TECHNIQUES OF SOCIAL HISTORY

Required Readings:

- Jennifer Brown, Strangers in Blood: Fur Trade Company Families in Indian Country (1980)
 Olive P. Dickason, "From 'One Nation' in the Northeast to 'New Nation' in the Northwest: A Look at the Emergence of the Metis," American Indian Culture & Research Journal 6:2 (1982): 1-21.
 Jacqueline Peterson, "Prelude to Red River: A Social Portrait of the Great Lakes Metis," Ethnohistory 25 (1978): 41-67.

Optional Readings:

- Helen H. Tanner, "The Glaize in 1792: A Composite Indian Community," Ethnohistory 25 (1978): 15-39.
 Priscilla K. Buffalohead, "Farmers, Warriors & Traders: A Fresh Look at Ojibway Women," Minnesota History 48 (1983): 236-244.
 Jennifer Brown, "Women as Centre & Symbol in the Emergence of Metis Communities," Canadian Journal of Native Studies 3 (1983): 39-46.
 Tanis Chapman Thorne, "The Chouteau Family & the Osage Trade: A Generational Study," In Rendezvous: Selected Papers of the 4th North American Fur Trade Conference, 1981, ed. Thomas Buckley. St. Paul, Minnesota: North American Fur Trade Conference (1983): 109-120.

May 26 Week 8: MEMORIAL DAY HOLIDAY---NO CLASS

June 2 Week 9: INDIAN POLICY IN ETHNOHISTORIC PERSPECTIVE

Required Readings:

- Peter Iverson, The Navajo Nation (1981)
 Raymond J. DeMallie, "'Touching the Pen:' Plains Indian Treaty Councils in Ethnohistorical Perspective," in Ethnicity on the Great Plains, ed. Frederick C. Luebke. Lincoln: University of Nebraska Press (1980): 38-53.
 Walter L. Williams, "U.S. Indian Policy & the Debate over Philippine Annexation: Implications for the Origins of American Imperialism," Journal of American History 66:4 (1980).
 Herbert T. Hoover, "Yankton Sioux Tribal Claims against the U.S., 1917-1975," Western Historical Quarterly (1976): 125-142.

Optional Readings:

- Norris Hundley, "The Dark & Bloody Ground of Indian Water Rights: Confusion Elevated to Principle," Western Historical Quarterly 9 (1978): 454-482.
- Michael Dorris, "The Grass Still Grows, the Rivers Still Flow: Contemporary Native Americans," Daedalus, The Journal of the American Academy of Arts & Sciences 110 (1981): 43-69.
- William Hagan, "Tribalism Rejuvenated: The Native American since the Era of Termination," Western Historical Quarterly 12 (1981): 5-16.

June 9 Week 10: ETHNOGRAPHY/ETHNOGRAPHIC RECONSTRUCTION

Required Readings:

- Hugh Brody, Maps & Dreams (1981)
- Janet D. Spector, "Male/Female Task Differentiation among the Hidatsa: Toward the Development of an Archeological Approach to the Study of Gender," In The Hidden Half: Studies of Native Plains Women, eds. Beatrice Medicine & Patricia Albers. Lincoln: University of Nebraska Press (1983): 77-99.
- Lewis Binford, "Willow Smoke & Dogs' Tails: Hunter-Gatherer Settlement Systems & Archeological Site Formation," American Antiquity 45 (1980): 4-20.

Optional Readings:

- Wayne Suttles, "Coping with Abundance: Subsistence on the Northwest Coast," In Man the Hunter, eds. Richard B. Lee & Irene DeVore. Chicago: Aldine Publishing Co. (1968): 56-68.
- Robert S. Grumet, "Changes in Coast Tsimshian Redistributive Activities in the Ft. Simpson Region of British Columbia, 1788-1862," Ethnohistory 22 (1975): 295-318.

FINAL'S WEEK: ORAL BOOK REVIEWS (see list below for options)

- Gary C. Anderson. Kinsmen of Another Kind: The Eastern Dakota (?) (1984)
- Karen Blu. The Lumbee Problem: The Making of an American Indian People (1980)
- James Clifton. The Prairie Potawatomi: Continuity & Change in Potawatomi Indian Culture, 1665-1965 (1977)
- Loretta Fowler. Arapahoe Politics, 1851-1978: Symbols in Crises of Authority (1982)
- Michael Green. The Politics of Indian Removal: Creek Government & Society in Crisis (1982)
- Michael Lawson. Dammed Indians: The Pick-Sloan Plan & the Missouri River Sioux, 1944-1980 (1982)

- Calvin Martin. Keepers of the Game: Indian-Animal Relationships & the Fur Trade (1978)
- Melissa Meyer. "Tradition & the Market: The Social Relations of the White Earth Anishinaabeg, 1889-1920" Ph.D. Dissertation, University of Minnesota, 1985.
- Theda Purdue, ed. Nations Remembered: An Oral History of the Five Civilized Tribes, 1865-1907. (1980)
- Arthur Ray & Donald Freeman. "Give Us Good Measure:" An Economic Analysis of Relations Between the Indians & the Hudson's Bay Co. before 1763 (1978)
- Phillip Reno. Mother Earth, Father Sky, & Economic Development: Navajo Resources & their Use (1981)
- Michael Rogin. Fathers & Children: Andrew Jackson & the American Indian
- Neil Salisbury. Manitou & Providence: Indians, Europeans & the Making of New England, 1500-1643 (1982)
- Ernest Schusky. The Forgotten Sioux: An Ethnohistory of the Lower Brule Reservation
- Adrian Tanner. Bringing Home Animals: Religious Ideology & Mode of Production among the Mistassini Cree Hunters (1979)
- Tanis Chapman Thorne. "People of the River: Mixed-Blood Families of the Lower Missouri" Ph.D. Dissertation, UCLA, 1986
- Bruce Trigger. The Children of Aataentsic 2 vols. (1976)
- Sylvia Van Kirk. "Many Tender Ties:" Women in Fur Trade Society in Western Canada, 1670-1870 (1980)
- Richard White. The Roots of Dependency: Subsistence, Environment & Social Change among the Choctaw, Pawnee & Navajo (1983)

Prof. Melissa Meyer
Fall 1986 UCLA

History M220W/ American Indian Studies
ADVANCED HISTORIOGRAPHY OF AMERICAN INDIAN PEOPLES

This course introduces students to the vast literature of uneven quality that relates to American Indian history. We will focus on more recent writings and theorizing to examine how scholars interweave their ideas and evidence. Evidence and interpretation are central to the historians task and will remain important throughout this course. This survey will give students some exposure to the major types of serious scholarly writings on American Indian history and provide a foundation for evaluating future readings that they will encounter in their own research.

We will begin with literature concerning the origins of Indian populations and the biological disaster that befell them with European contact. We will examine the attitudes prompting the diverse interpretations and the evidence used to support them. We will then move to an examination of specific genres of writing on American Indian history. We will explore the reasons for the timing of studies on white attitudes and policies toward Indians as opposed to studies of Indian actions and beliefs. We will challenge some standard theoretical approaches to Indian history like acculturation, Marxism, and ethnohistory. Finally, we will conclude the course by focusing on the latest genres, those utilizing the perspectives of dependency theory and cultural ecology. We will assess the contributions they can make to our understanding of the historical processes that affected the native populations of the Americas.

Course Requirements

Students are responsible for each week's required readings. In addition, students will complete 3 written reviews (4-6 pages) of weekly readings. Students must choose which weeks they will review during the initial class meeting. Weekly readings reviews should highlight the thesis of the main book, discuss how the required readings might relate to each other and the weekly discussion topic, and offer any criticisms of the readings and the weekly discussion topic. You may draw on our discussions in your review, but be sure to credit ideas that you borrow. Reviews are due one week after the day the readings are assigned. No late reviews will be accepted. Pay careful attention to correct grammar and writing style.

Optional readings will be assigned to individual students during the first class session. Students will report orally on their assigned articles during the appropriate class section. Oral reports should highlight the thesis of the articles, important points that the author makes, and any criticisms that student might wish to make. Always consider the optional articles in relationship to the weekly discussion topic in your oral report.

There will be no mid-quarter or final written exam. Grades will be assigned on the basis of the 3 written readings reviews, oral reports, weekly participation in class discussions, and an informal conversation with me during final exam week.

Weekly Schedule

Required books are preceded by an "*" and are available in the ASUCLA bookstore.

All readings are on Graduate Reserve at URL.

Sept 29 Introduction
Syllabus/Bibliographic Aids/Students' Interests

Oct 6 Origins: Evidence & Interpretation
Each student will be assigned to cover one of the following books. Students should be prepared to give the thesis of their assigned book and discuss how it relates to the question of Indian origins.

Susan Feldman (ed), The Storytelling Stone: Myths & Tales of the American Indians (1971).
Sonia Cole, Leakey's Luck (1975).
Jeffrey Goodman, American Genesis: The American Indian & The Origins of Modern Man (1980).
Barry Fell, Saga America (1980).
Eric Van Daniken, Chariots of the Gods.

Oct 13 Historical Demography: Evidence & Interpretation
Use the Dobyns article to help put articles from the Devevan book in perspective.

William Devevan, The Native American Population of the Americas in 1492 (1976).
Alfred Crosby, "Virgin Soil Epidemics as a Factor in the Aboriginal Depopulation in America." William & Mary Quarterly 33 (1976):289-99.
Henry Dobyns, "Native American Population Collapse & Recovery," in Scholars & The Indian Experience (edited by William Swagerty, 1984).

Oct 20 Indian-White Relations: Attitudes
Compare the ways Berkhofer & Nash discuss attitudes towards Indians.

- Robert Berkhofer, The White Man's Indian: Images of the American Indian from Columbus to the Present (1979).
Gary Nash, "The Image of the Indian in the Southern Colonial Mind," WMQ 29 (1972):197-230.

Optional:
James Axtell, "The European Failure to Convert the Indians: An Autopsy." Papers of the Sixth Algonquian Conference (edited by William Cowan, 1974).
Calvin Martin, "The Metaphysics of Writing Indian-White History," Ethnohistory 26 (1979):153-159.

Oct 27 Indian-White Relations: Policy

- Bernard Sheehan, Seeds of Extinction: Jeffersonian Philanthropy and the American Indian (1974).
Robert Berkhofer, "The Political Context of a New Indian History," Pacific Historical Review 40 (1971): 357-382.

Optional:
P. Richard Metcalf, "Who Should Rule At Home?: Native American Politics & Indian-White Relations." Journal of American History 61 (1974): 357-82.
Ronald Satz, "Indian Policy in the Jacksonian Era: The Old Northwest as a Test Case." Michigan History 60 (1976):71-93.

Donald Baker, "Color, Culture, & Power: Indian-White Relations in Canada & America." Canadian Review of American Studies 3 (1972):8-20.

Nov. 3 Tribal Histories

Be sure to compare what Clifton & Iverson have to say about Danziger's work.

Edmund Danziger, The Chippewas of Lake Superior (1979).

James Clifton, "The Tribal History: An Obsolete Paradigm." American Indian Culture & Research Journal 3 (1979): 81-100.

Peter Iverson, "Indian Tribal Histories." in Scholars And The Indian Experience (edited by William Swagerty, 1984)

suggested:

Reginald Horsman, "Well-Trodden Paths & Fresh By-Ways: Recent Writing on Native American History." Reviews in American History 10 (1982): 234-244.

Nov. 10 Acculturation Studies

The Social Science Research Council Summer Seminar On Acculturation. "Acculturation: An Exploratory Formulation" American Anthropologist (1954): 973-1002.

Ralph Linton (ed), Acculturation In Seven American Indian Tribes (1940): "Acculturation & the Process of Culture Change," pp 463-82. "The Process of Culture Transfer," pp. 483-500. "The Distinctive Aspects of Acculturation," pp.501-520.

Malcolm McFee, "The 150% Man: A Product of Blackfeet Acculturation." American Anthropologist 70 (1968): 1096-1107.

Eric Wolf, "American Anthropologists & American Society" in Reinventing Anthropology (edited by Dell Hymes, 1969): 251-263.

optional:

Richard Clemmer, "Resistance & The Revitalization of Anthropologists: A New Perspective on Culture Change & Resistance." in Reinventing Anthropology (1969): 213-247.

Kathleen Gough, "Anthropology: Child of Imperialism." Monthly Review 19: 11 (1967): 12-27.

William Willis, "Skeletons in the Anthropological Closet," in Reinventing Anthropology: 121-152

suggested:

Robert Redfield, Ralph Linton, & Melville Herskovits. "A Memorandum For The Study Of Acculturation," American Anthropologist 38 (1936): 149-152.

Nov. 17 Marxism

Ward Churchill (ed), Marxism and Native Americans (1983).

Joseph Jorgenson, "A Century of Political Economic Effects on American Indian Society, 1880-1980." Journal of Ethnic Studies 6 (1978): 1-82.

optional:

Mina Davis Caulfield, "Culture & Imperialism: Proposing a New Dialectic," in Reinventing Anthropology (edited by Dell Hymes, 1969): 182-211.

Nov. 24 Ethnohistory

What is ethnohistory? Does Loretta Fowler's work live up to Calvin Martin's expectations?

Loretta Fowler, Arapaho Politics, 1851-1978: Symbols in Crises of Authority (1982).

Calvin Martin, "Ethnohistory: A Better Way To Write Indian History," Western Historical Quarterly 9 (1978): 41-56.

optional:

Bruce Trigger, "Introduction," The Children of Aataentsic: A History Of the Huron People to 1660 (1976).

William Fenton, "Huronian: An Essay in Proper Ethnohistory--A Review Article," American Anthropologist 80 (1978): 923-935.

Raymond DeMallie, "Touching The Pen: Plains Indian Treaty Councils in Ethnohistorical Perspective," in Ethnicity On The Great Plains (edited by Frederick Lueble, 1980): 38-53.

suggested:

James Axtell, "The Ethnohistory of Early America: A Review Essay." WMQ 35 (1978): 110-144.

Dec 1 Dependency Theory & Cultural Ecology

Sections of the Richard White book will be divided among students. Be prepared to discuss the thesis of each section and its relation to the theoretical introduction & conclusion.

Do you find White's rendition of dependency theory adequate to accommodate American Indians' experiences?

Everyone should read the Smaby piece.

Richard White, The Roots Of Dependency: Subsistence, Environment and Social Change Among The Choctaws, Pawnees, and Navajos (1983).

Beverly Smaby, "The Mormons and the Indians: Conflicting Ecological Systems in the Great Basin," American Studies 16-18 (1975-77): 35-48.

optional:

Calvin Martin, "The European Impact on the Culture of a Northeastern Algonkian Tribe: An Ecological Interpretation," WMQ: 31 (1974): 3-26.

Richard White, "The Winning of the West: The Expansion of the Western Sioux in the 18th & 19th Centuries," Journal of American History 65 (1978): 319-343.

Graham
Miller

NIAGARA COUNTY COMMUNITY COLLEGE
COURSE SYLLABUS

I. Basic Course Information

- A. Date: 1975 (Revised, 1983)
- B. Division: Social Sciences
- C. Course Title and Number: The Indian in American History; ANT 610/HIS 610
- D. Semester Credit Hours: 3
- E. Weekly Contact Hours: 3
- F. Prerequisite: None
- G. Textbooks: To be selected by instructor

- II. Catalog Description: A survey of Native American cultures, including similarities and differences, their relationships with other American populations and their contemporary role in American society. Special attention will be paid to the Iroquois Confederacy and to the Indian point of view.

III. Course Organization/Methods of Evaluation

- A. This course will utilize lectures, audio-visual presentations, discussions, readings, written assignments and possible field trips. While the bulk of the material will be prepared and presented by the faculties of history and/or anthropology, the college's Coordinator of Indian Education will be closely involved as a lecturer and resource person.
- B. Evaluation will be accomplished by utilizing, as appropriate, some or all of the following: tests, quizzes, examinations, reports, class participation or other criteria as defined by the instructor. (Consult the College Catalog and Faculty Handbook for further details.).

- IV. General Education: This course meets and/or reinforces the following general education goals (see list of goals adopted by Faculty Senate): 1, 3, 7, 9, 12, 13, 14, 21.

V. Course Objectives: Students who successfully complete this course should have:

- A. Identified some of the elements common to and differing among selected Native American cultures and developed a sense of the uniqueness of each of those cultures.
- B. Acquired a basic knowledge and understanding of those cultures, and an appreciation for their own systems of values.
- C. Examined major contributions of Indian nations to American life.
- D. Considered and assessed the relationships among various Indian cultures and with other American cultures.
- E. Reviewed and be able to discuss basic attitudes and policies of the colonial powers and of the United States toward Indians, and the Indians' reactions to those policies.

- F. Come to understand the conditions and attitudes of Native Americans at present, and their prospects for the near future.
- G. Learned to integrate some of the knowledge, concepts and methodologies of history and of anthropology.
- H. Reinforced their oral and written communication skills, and the need for those skills, through class participation, assigned reports and responses to essay and/or identification questions on tests and examinations.

VI. Course Outline

- A. Introduction
 - 1. What is an Indian?
 - 2. Origins of Native Americans
 - a. The Archeological Record
 - b. Native American Traditions
- B. Inuit (Eskimo) Cultures
- C. Pacific Coast Cultures
- D. Southwestern Cultures
- E. Plains Cultures
- F. Meso-American Cultures
- G. Woodlands Cultures (Stressing the Iroquois)
- H. Indians and the Colonists
- I. Indians and the New Nation
 - a. The Revolution
 - b. Early Indian Policy
- J. 19th Century Indian Policy: "Red Apples" and "Good Indians"
 - a. Indian Removal: Trails of Tears
 - b. Indian Wars
 - c. Allotment
- K. The 20th Century
 - a. New Approaches; New Problems
 - b. Current Issues

VII. BIBLIOGRAPHY: (*Revision pending computerization of college library*)

A. Library Learning Center Holdings List

- Andrist Ralph. The Long Death. New York: Collier, 1969.
- Aveni, Anthony. Skywatchers of Ancient Mexico. Austin: University of Texas, 1980.
- Beauchamp, Wm. M. A History of the New York Iroquois. Albany: New York State Museum, Bulletin 78, 1905.
- Berkhofer, Robert F. The White Man's Indian: Images of the American Indian from Columbus to the Present. New York: Knopf, 1978.
- Billington, Ray Allen. Westward Expansion: A History of the American Frontier. New York: Macmillan, 1974.
- Boas, Franz. Kwakiutl Ethnography. Chicago: University of Chicago, 1966.
- Brandon, Wm. The Last Americans: The Indian in American Culture. NY: Mc Graw-Hill, 1974.
- Brant, Charles. Jim Whitewolf: The Life of Kiowa Apache. New York: Dover Books, 1969.
- Broder, Patricia. American Indian Painting and Sculpture. NY: Abbeville Press, 1981.
- Burnette, Robert. The Tortured Americans. Englewood Cliffs, NJ: Prentice-Hall, 1971.
- Bushnell, Geoffrey. First Americans: The Pre-Columbian Civilizations. NY: McGraw-Hill, 1968.
- Cahn, E. ed. Our Brother's Keeper. n.p.: New Community Press, 1970.
- Cohen, Felix. Felix S. Cohen's Handbook of Federal Indian Law. Charlottesville: Michie, 1982.
- Cornplanter, Jesse. Legends of the Longhouse. n.p.: Friedman, 1938.
- Curtis, Natalie. The Indian's Book. New York: Dover Books, 1950.
- Debo, Angie. History of the Indians of the United States. Norman: University of Oklahoma, 1970.
- DeLoria, Vine. Behind the Trail of Broken Treaties: An Indian Declaration of Independence. NY: Delacorte, 1974.
- DeLoria, Vine, Jr. Custer Died for Your Sins. NY: Macmillan, 1969.
- DeLoria, Vine, Jr. We Talk, You Listen. NY: Macmillan, 1970.

- Dictionary of Indians of North America. 3 vols St. Clair Shores: Scholarly Press, 1978.
- Dochstader, Frederick J. Indian Art in America: The Arts and Crafts of the North American Indian. Greenwich: New York Graphic Society, 1961.
- Embres, Edwin. Indians of the Americas. NY: Collier, 1970.
- Frederichson, George M. White Supremacy: A Comparative Study in American and South African History. NY: Oxford, 1981.
- Getchez, David. Cases and Materials on Federal Indian Law. St. Paul: West, 1979.
- Graymont, Barbara. The Iroquois in the American Revolution. Syracuse: University Press, 1973.
- Hagan, William T. American Indians. Chicago: University of Chicago, 1980.
- Hamilton, Milton. Sir William Johnson and The Indians of New York. Albany: State Education Department, 1975.
- Hay, Clarence, et al, eds. The Maya and Their Neighbors. NY: Dover, 1977.
- Heizer, Robert F. and Mary Ann Whipple, eds. The California Indians: A Source Book. Berkeley, Calif.: University of Calif., 1971.
- Holder, Preston. The Hoe and the Horse on the Plains: A Study of Cultural Development among North American Indians. Lincoln: University of Nebraska, 1970.
- Howard, John R., ed. Awakening Minorities: American Indians, Mexican Americans, Puerto Ricans. Chicago: Aldine-Atherton, Inc., 1970.
- Howbert, Irving. The Indians of the Pike's Peak Region. Glorieta, N.M.: Rio Grande Press, 1970.
- Hudson, Charles M. The Catawba Nation. Athena: University of Georgia, 1970.
- Hudson, Charles. The Southeastern Indians. Knoxville: University of Tennessee, 1976.
- Hunt, George T. The Wars of the Iroquois: A Study in Inter-Tribal Relations. Madison: University of Wisconsin, 1940.
- Jennings, Francis. The Invasion of America: Indians, Colonialism and the Cant of Conquest. Chapel Hill: University of North Carolina, 1975.
- Johnson, Frank Roy. The Tuscaroras. 2 vols. Murfreesboro: Johnson Publishing Co., 1967.
- Jorgensen, Joseph G. The Sun Dance Religion: Power for the Powerless. Chicago: University of Chicago, 1972.

- Josephy, Alvin M., ed. The American Heritage Book of Indians. NY: American Heritage, 1961.
- Josephy, Alvin. The Patriot Chiefs: A Chronicle of American Indian Leadership. NY: Viking, 1961.
- Kaywaykla, James. In the Days of Victorio: Recollections of a Wars Springs Apache, by Eve Ball. Tuscon: University of Arizona, 1970.
- Kilpatrick, Jack Frederick & Anna Gritts Kilpatrick. Run Toward the Nightland: Magic of the Oklahoma Cherokees. Dallas: Southern Methodist, 1967.
- Klein, Barry and Daniel Icolari, eds. Reference Encyclopedia of the American Indian. n.p. Todd Publishers, 1973.
- Kroeber, Theodora & Robert F. Heizer. Almost Ancestors: The First Californians. Sierra Club, 1968.
- Landes, Ruth. Ojibwa Religion and the Midewiwin. Madison: University of Wisconsin, 1968.
- Landes, Ruth. Ojibwa Sociology. NY: AMS Press, 1937.
- Landes, Ruth. Ojibwa Woman. NY: AMS Press, 1938.
- Leach, Douglas Edward. Flintlock & Tomahawk: New England in King Philip's War. NY: Norton, 1958.
- Leacock, Eleanor Burke & Nancy Oestreich Lurie, eds. North American Indians in Historical Perspective. NY: Random House, 1971.
- Levine, Stuart & Nancy Oestreich Lurie, eds. The American Indian Today. Deland, Florida: Everett/Edwards, 1968.
- Levitan, Sar A. & Barbara Hetrick. Big Brother's Indian Programs with Reservations. Highstown, NJ: McGraw-Hill, 1971.
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- McFeat, Tom, ed. Indians of the North Pacific Coast. Seattle: University of Washington, 1967.
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- Pierre, George. American Indian Crisis. San Antonio: Naylor Co., 1971.
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- Sebesh, Thomas, ed. Native Languages of North America. NY: Plenum Press, 1976.
- Sorkin, Alan L. American Indians and Federal Aid. Washington, D.C.: Brookings Institution, 1971.
- Sturtevant, Wm. C., ed. Handbook of North American Indians. Washington: Smithsonian Institution, 1978, et seq.
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- Taylor, Graham. The New Deal and American Indian Tribalism: The Administration of the Indian Reorganization Act, 1934-45. Lincoln: University of Nebraska, 1980.
- Trenholm, Virginia Cole. The Arapahoes, Our People. Norman: University of Oklahoma, 1970.

- Vaughn, Alden T. and Edward W. Clark, eds. Puritans Among the Indians: Accounts of Captivity and Redemption. Cambridge: Belknap, 1981.
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- Wauchope, Robert, ed. Handbook of Middle American Indians, 16 vols. Austin: University of Texas, 1964-76.
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- Wilson, Edmund. Apologies to the Iroquois. NY: Farrar, Straus, & Giroux, 1960.
- Wissler, Clark. Red Man Reservations. NY: Collier Books, 1971.
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B. Specialized Bibliography

None

DEPARTMENT OF SOCIOLOGY AND ANTHROPOLOGY
BOWDOIN COLLEGE
SPRING 1986

ANTHROPOLOGY 19: NORTH AMERICAN INDIANS

Mr. Harald Prins

Office Hours: 2nd floor Ashby House

Tues. 2:00-4:00 p.m.

Thurs. 1:30-2:30 p.m.

DESCRIPTION:

In this course, we will survey American cultures in the U.S. and Canada on the basis of culture-areas and approach the subject from a historical perspective, known as "ethnohistory". By means of a theory, referred to as "political ecology", we analyze the process from contact period (16th to 19th centuries) through modern times. The complex relationship between "western civilization" and native American cultures, as is evident from the concepts of Noble- and Ignoble "Savage" will be critically examined. A major objective of this course aims at fostering a better understanding of the plight of America's surviving "First People", and in particular the current struggle for Indian Rights.

FORMAT:

The course is to be conducted partly as a seminar and partly as lectures by the instructor. However, in both cases, the class is dependent on active student participation. As detailed in the course schedule, each student is responsible for all assigned readings, which form the basis of class discussions on each topic. All students are expected to come to the seminars with written questions, critical notes, and other thoughts on the reading assignments. They are encouraged to search for additional literature relevant to the subjects to be discussed.

EXAMS AND
PAPERS:

There is a midterm exam, a final exam, and a research paper. The mid-term exam, multiple choice will be given on March 13. The final exam will be based on study questions distributed to students in the last week of classes.

The research paper focuses on a topic chosen by the student in consultation with the instructor. Each student will meet with the instructor before March 6 to discuss the topic and available materials for research. They will have prepared a one page topic proposal in which the student identifies, defines, and justifies the subject matter as research problem. The paper should be

typewritten, double-spaced, and about 15 pages long. It is due on the last day of class (May 1).

Grades will be computed according to the following formula: seminar participation 20%; midterm 20%; research paper 30%; and final exam 30%.

READINGS:

The following books should be purchased at the College bookstore.

James Axtell, The European and the Indian
Jesse D. Jennings, et.al., The Native Americans

Reserve Readings are to be found in the following sources. Copies are available both at Ashby House and at the College Library.

W. C. Sturtevant, (ed.), Northeast, Handbook of North American Indians, vol 15 (vol. ed. B. G. Trigger), Smithsonian Institution, Washington, DC 1978.

A. M. Josephy , Now That The Buffalo's Gone; A study of today's American Indians, New York, 1982.

F. Jennings, The Invasion of America; Indians, Colonialism, and the Cant of Conquest, New York 1975.

W. H. Hodge, The First Americans; Then and Now, New York, 1981.

J. O. Waddell, O. M. Watson, (eds.), The American Indian in Urban Society, Boston 1971.

W. E. Washburn, (ed.), The Indian and the White Man, New York, 1969.

W. E. Washburn, The Indians In America, New York, 1975.

Vine Deloria, in The Encyclopedia of Indians of the Americas, vol. 1, Sinclair Shaws, 1974.

G. M. Bataille and C. L. P. Silet (eds.) The Pretend Indians, Images of Native Americans in the Movies, Iowa State Press, Ames, IA, 1980

H. Prins & B. McBride, "Aroostook Micmac Band: Community Profile and Oral Histories"(will be distributed).

Report of the U.S. Commission on Civil Rights: Indian Tribes, A Continuing Quest for Survival.

Ethnodocumentary films are shown on the dates indicated on the course schedule, at the normal class time, in Smith Auditorium.

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Topics covered in lectures and seminars are indicated below. Students should complete the assigned readings by those dates and bring the books and/or articles to be discussed to class. Readings will be discussed on the dates indicated.

- January 16 Introduction
- (S) January 21 Culture- and Language Areas in North America:
Readings: Spencer: Preface (ix-xi)
 ,, : Language: American Babel (37-55)
- (L) January 23 Theory and Methods in Political Ecology and Ethnohistory
Analytical, Descriptive, and Ideological Concepts, in the
Study of American Indians. Discussion of Definitions of
"What is an Indian?" or: "Who are Indians?"
Readings: Axtell: Preface (vii-x)
 ,, : Ethnohistory: an Historian's Viewpoint
 (37-55)
- (S) January 28 Eastern Woodlands I: The Wabanaki Sub-Area
Readings: Spencer: Eastern Woodlands (Micmacs) (364-373)
 ,, : Snow : Eastern Abenaki (137-147)
 ,, : Day : Western Abenaki (148-159)
- (L) January 30 Indian Population in Contact Period, the "Great Dying",
and Current Population Estimates. Discussion of the
European-Indian Encounters: Spanish, Portuguese, French,
English, and Dutch traders and colonists; Discussion of
European Historical Situation at Time of Contact.
Reading: Axtell: The Scholastic Philosophy of the Wilderness
 (131-167)
- (S) February 4 Eastern Woodlands II: Sub-Arctic and Great Lakes Sub-Area
Readings: Spencer: Eastern Sub-Arctic: Montagnais (399-400)
 ,, : Western Sub-Arctic: Athabascans (98-113)
 ,, : Great Lakes: Winnebago (391-399)
- (L) February 6 OUR LIVES IN OUR HANDS, (50 min., 16 mm color, 1986), a doc
umentary on Micmac Basketmakers in Northern Maine - Viewi
ng and Discussion of Film as a Medium of Communication and
Culture Preservation.
Reading: Axtell: The Invasion Within: The Contest of Cul-
 tures in Colonial America (39-86)
- (S) February 11 Eastern Woodlands III: Iroquoian and Huronian Sub-Areas
Reading: Spencer: Iroquoian & Huron Tribes (373-391)
 Tooker : Iroquois Since 1820 (449-465)

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- (L) February 13 Early Indian Visitors in Europe; European Views on the Noble and Ignoble Savage of America; Indian Attitudes toward European Visitors. Some Comparative Notes on Culture Shocks.

Reading: Axtell, The Indian Impact on English Colonial Culture (272-315)

- (S) February 18 South-East: Creek and Cherokee Sub-Areas

Readings: Spencer: General Overview (401-414)
 ,, : The Creek (424-444), or:
 Hodge : The Eastern Cherokees (98-134)

- (L) February 20 Frontier Cultures and the Fur Trade: Indian Participation in the Development of the International World System. Overview of Political Alliances, Tributary Systems, and Wars in the Seventeenth Century, in particular relating the Iroquois, Abenakis, Algonquins, Pequods, Hurons, etc.

Reading: Axtell: The English Colonial Impact on Indian Culture (245-271)

- (S) February 25 South-West: The Navaho Sub-Area

Readings: Spencer: The Greater Southwest -Intro (250-251)
 ,, : Natural Environment (262-263)
 ,, : Cultural Divisions (263-266)
 ,, : The Navaho (292-311)

- (L) February 27 The Mission Indians; Impact of Jesuit, Franciscan, and Protestant (Puritan, Moravian) Missionaries on Native Societies the development of Indian Mission Villages on the Frontiers, and Colonial Tribe Formation.

Reading: Axtell: The White Indians of Colonial America (168-2

- (S) March 4 Western North America: Klamath and Shoshone Sub-Areas

Readings: Spencer: Introduction to Plateau, Basin & California (164-168)
 ,, : Klamath of Southern Oregon (177-183)
 ,, : The Great Basin (184-188)
 ,, : The Basin Shoshone (190-200)

- (L) March 6 BROKEN TREATY AT BATTLE MOUNTAIN (60 min., 1974) Documentary film recording the struggle by Western Shoshone Indians in Nevada to regain millions of acres of land taken by the U.S. Government.

Reading: Axtell: Last Rights: The Acculturation of Native Funerals in Colonial North America (110-128)

- (S) March 11 North-West Coast: Kwakiutl Sub-Area

Readings: Spencer: Northwest Coast: Intro (114-119)
 Hodge : Kwakiutl of the Northwest Coast (397-440)

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- (S) April 1 The Great Plains I: The Cheyenne Sub-Area
Readings: Spencer: Great Plains, Intro. (312-315)
 Hodge : Northern Cheyenne (175-215)
- (L) April 3 The American Revolution: Role of Tribal Warriors in Conflict, Impact of Peace Treaty and International Boundary cutting through Hunting Territories of Border Tribes, and Jay Treaty, and its present significance.
Reading: Axtell: Dr. Wheelock's Little Red School (87-109)
- (S) April 8 The Great Plains II: Sioux Sub-Area
Reading: Spencer: Teton Dakota (328-360)
- (L) April 10 Conquest of Indian Country West of Mississippi; Federal Treaties and Reservations. The Idea of "Vanishing Race" and Romanticization of the Native American in 19th Century Europe and America
Reading: Axtell: The Unkindest Cut, or Who Invented Scalping? (16-
- (S) April 15 THE SHADOW CATCHER (88 min., 1975) Film about the ethnographer, filmmaker, and photographer Edward Curtis (1869-1952), who sought to preserve and record aspects of Indian Culture. This documentary includes all of Curtis' recoverable film footage, stills from his collection of 40,000 photographs and examples from the 10,000 songs he recorded.
Reading: Spencer: American Indian Heritage: Retrospect & Prospect (501-522)
- (L) April 17 Modern Indian America: A Fourth World; The Impact of Capitalism on Indian Cultures, and the Creation of Dependency on the Reservations. Forces of Disintegration and Migration to the City Native Paupers and Proletarians. Discussion of Dominant Society as Repressive Culture.
Reading: Axtell: Scalping: The Ethnohistory of a Moral Question. (207-241)
- (S) April 22 Struggle for Survival in Modern America: Urban Indians, Reservation Indians, and Rural Off-Reservation Communities. Contradiction Between Phantasy and Reality: The Red Indian as Object of Tourism, Entertainment, and Science. A Critical Look at "The Indian" as Personification of Alienation in Western Culture.
Readings: Spencer: The Urban Native Americans (523-537)
 Vine Deloria, The American Indian Image in North America (4 pages)
 Washburn: The Indian in Search of an Identity (250-2
- (L) April 24 Indian Renaissance: The Rise of Pan-Indianism and Red Power. Discussion of Media Feed-back, Civil Rights Movement, and the Role of Indians in the Counter-Culture Movement of the 1960s
Reading: Josephy: The Sioux Will Rise Again (215-263)

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- (S) April 29 The Modern Battlefield: The Court and the Media in the Fight For Indian Rights - Role of Indian Activists, Organizations, and Foundations, and the Function of Applied Anthropology or Action Anthropology in this Struggle for Justice. Discussion of Federal Recognition, Land Claims, and Reburial of Indian Remains.

Readings: Report of the U.S. Commission on Civil Rights: Easter Land Claims, in: Indian Tribes, a Continuing Quest for Survival (103-135)

- (L) May 1 ABNAKI; THE NATIVE PEOPLES OF MAINE (30 min., 1982), Document film on Modern Penobscots, Passamaquoddies, and Maliseets in Maine, in particular the Land Claims of the late 1970's. This film will be introduced by Governor John Stevens of the Passamaquoddy Tribe at Peter Dana Point (Princeton, Maine), former State Commissioner of Indian Affairs, and Prime Mover in the Maine Indian Land Claims since the 1950's. This film will be followed by a discussion.

Readings: Prins, & McBride, Aroostook Micmac Band - Community Profile and Oral Histories of 3 Indian Families in Northern Maine (about 50 pages)

Note: RESEARCH PAPER IS DUE ON LAST DAY OF CLASS.

May 6 READING PERIOD

May 8 READING PERIOD

May 13 FINAL EXAMS

May 15 FINAL EXAMS

VACATION / VACATION / VACATION / VACATION / VACATION ?

FINAL EXAM QUESTIONS

May 9, 1986: 9 a.m.

Sills 107

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PART I: Please, answer twenty of the following thirty open-ended questions. Responses should be phrased in one to maximum four sentences each. You will have one hour for this section. Please, think before you answer the question and do not answer more than twenty questions. Phrase each response as precise and complete as possible. If you answer all twenty questions correct, you'll earn 40 points. Fifteen correct answers renders 30 points, ten is 20 points, and so forth.

1. What is Heyoka and where did they exist?
2. When was the Indian Citizenship Bill signed into law and what did it enact?
3. Define Numaym.
4. During which period transformed Cheyennes into nomadic buffalo hunters?
5. What is the socalled Mooney Myth?
6. Which aboriginal animal was domesticated by most Indian tribes?
7. What happened at Sand Creek Massacre and when?
8. Who led the original Ghost Dance and what was the core message?
9. To which language group belong the Cherokee?

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10. Which indigenous game was played by virtually all eastern tribes?
11. When was the Potlatch Period in Kwakiutl history?
12. Who was Edward Curtis?
13. How many extended families formed a Cheyenne band?
14. Mention four types of property given away at Kwakiutl potlatches.
15. Who invented or perfected the Cherokee alphabet?
16. Which of the seven Lakota bands formed the largest Sioux group and where are they located?
17. Who is Gluskap?
18. What constitutes the "Fourth World" according to a Canadian Indian leader?
19. When was the I.R.A. signed into law and what do the initials stand for?
20. What is Peyote and with which Indian movement is it associated?

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21. Name the four Wabanaki tribal groups in Maine and indicate which group was not included in the Maine Indian Land Claims Settlement Act of 1980.
22. Which tribe owned Catlinite mines, and what is this material used for?
23. Teton Sioux or Lakota practiced both levirate and sororate. What does that mean?
24. What was the season of the bison hunt and why?
25. Mention the two major political organizations among the Cherokee and describe their function briefly.
26. How large is the estimated number of Urban Indians and what does this mean in terms of percentage of the total number of Native Americans in the U.S.A.
27. What is the Jay Treaty and when was it signed?
28. What do the initials NCAI mean and when was it founded?
29. When was the Trail of Broken Treaties and where did it end?
30. Define a "Wannabee" in contemporary North American Society.

FINAL EXAM QUESTIONS

May 9, 1986: 9 a.m.

Sills 107

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PART II: Please, answer the following four brief essays, each of which is worth 15 points maximum. This makes a total of 60 points if this section is completed successfully. Each of the four essays must be written in concise and precise language, and you are required to cover the topic in detail and wherever possible illustrated by brief examples. Each essay ideally is limited to about 300 words. Again, think before you begin to write and carefully select your words. Each essay should be written in about 30 minutes. You have two hours for this section.

- a. Describe the background and political significance of "Wounded Knee" during the more recent period of Indian activism.
- b. Discuss the position of America's Indians in the ideology of Manifest Destiny. Note the impact of capitalist expansionism in the 19th century on the indigenous people.
- c. Compare and evaluate critically the distinctive objectives and impact of the following ethnodocumentaries:
 1. Our Lives in Our Hands
 2. Broken Treaty at Battle Mountain
 3. The Shadow Catcher
- d. Briefly describe Abenaki culture and tribal territories, its ethnic sub-divisions, and its political demise in the 18th century.

UNIVERSITY OF DELAWARE, WILCASTLE

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H367, History of North American Indians, 1776 to the present
Winter Term, 1987 Dr. Stewart Rafert, 737-0771
Class meetings 6:00-10:00 Mondays and Wednesdays

Goals of course: To help students with a strong interest in American Indians to deepen their knowledge and sensitivity to Native American issues and outlooks. The focus will be on interaction between native and non-native cultures. Because of warfare, removal, partial sovereignty, and dynamic internal factors, no other groups in modern American are as history bound. For this reason, we will pay careful attention to earlier historical events to better understand contemporary tribal life.

Your instructor is employed as an ethnohistorian and economic planner by the Miami Nation of Indians of Indiana.

Note: Because there are so few class sessions during winter term regular attendance is expected unless there is a serious emergency. By all means inform me if you can not attend a class.

We will observe a 5 minute break at the end of the first hour, 10 minutes at the end of the second hour, and 5 minutes at the end of the third hour. Lectures will be broken up by films, filmstrips, slides, and discussion periods.

Due to the short time of the course, there will be no formal paper, but I expect you to pick a lesser known tribe and do some extra reading.

Please let me know your needs, interests, or questions before and after class or during breaks so we can keep communications open.

BOOKS USED:

Hagan, William, American Indians
Wallace, Anthony F.C., The Death and Rebirth of the Seneca
Williams, Walter, Southeastern Indians Since the Removal Era
Neihardt, John G., Black Elk Speaks
Lurie, Nancy O., Mountain Wolf Woman

SYLLABUS

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Date	Topic	Assignment
1-5	Introduction, the concept of "ethnohistory", a note on Indian demography, the ideology of the European invasion of America Filmstrip: The First Americans The Colonial prelude to American Indian policy Filmstrip: The Eastern Woodlands Summary of main points, discussion	
1-7	Foundations of American Indian policy, 1776-1812: warfare in the Southeast, the New York frontier, and the Northwest. Necessity for a peace policy. Treaty of Greenville, 1795, "Civilization policy" Film: "Longhouse People"	Hagan, chap. 1 Wallace, chaps. 2 & 3 (pages 21-76)
1-12	Revitalization and War: Thomas Jefferson, William Henry Harrison, Tecumseh & The Prophet; case study of a typical treaty	Hagan, chap. 2 Wallace, 5, 6, & 7 pages 111-236
1-14	Indian Removal and images of Indians in American literature; discussion of Hagan; <u>brief test</u> ; Plains Indian background, tribal organization; Filmstrip "The Plains"	Hagan, chap. 3 Neihardt, <u>Black Elk Speaks</u> , <u>preface</u> & I-63
1-21	Christian reform vs. General Custer; the General Allotment (Dawes Act) of 1887) and the rise of the Ghost Dance: the road to Wounded Knee; Slides, "Ghost Dance Tragedy"	Finish <u>Black Elk</u> , pages 64-234 Hagan, chaps. 4 &
1-26	Roots of Understanding: Anthropology & Native Americans; Pan Indianism and the rise of the Native American Church; "Ishi"	Williams, chap. 2 (pages 27-48); Lurie, 1-51
1-28	The 1920s: again, "The Indian Problem": The Merriam Report; FDR and the Indian New Deal; The Navajos & the New Deal <u>Brief test</u> Film: "And the Meek Shall Inherit the Earth"	Hagan, chap. 6 Finish Lurie, 52-108
2-2	After World War II: Indian Claims Commission, Termination, revitalization & federal recognition: Eastern tribes, discussion and slides of Grand Traverse Ottawa & Chippewa and Tampa Seminole reservation Urban Indians; if possible film "The Exiles"	Williams, chap. 3, 7, 8, & 10.
2-4	The American Indian Today, filmstrip "Indians Today"; The Big Mountain Controversy <u>Take home final due Feb. 6</u>	Williams, chap. 11 handout reading

ENGLISH 180J
BIOGRAPHIES OF NATIVE AMERICAN LEADERS
Fall, 1986

Charles Roberts
Office: M/H106
Office Phone: 278-6008
Home Phone: 456-8583
Office Hours: MW 11:00-11:50
 TTh 11:00-11:30

DESCRIPTION: This course is a literary and historical study of American Indian (or Native American) biographies and autobiographies. The books listed below cover the period from the 1860s, at a time when Indian tribes west of the Mississippi River were being placed on reservations, to the 1970s.

ADVANCED STUDIES: This course is awarded Advanced Studies credit for General Education. Therefore, to be enrolled in the class and to receive credit, you must have passed the Writing Proficiency Examination (WPE).

REQUIREMENTS: You must (1) maintain regular attendance (more than six absences is not acceptable) and participate in class discussions; (2) write 500-word reviews or critical analyses of the following books, due on the dates indicated:

Francis LaFlesche, <u>The Middle Five</u>	Sept. 8, 1986
John Neihardt, <u>Black Elk Speaks</u>	Sept. 22, 1986
Charles Eastman, <u>From the Deep Woods to Civilization</u>	Oct. 13, 1986
Polingaysi Quoyawayma, <u>No Turning Back</u>	Oct. 27, 1986
Anna Moore Shaw, <u>A Pima Past</u>	Nov. 10, 1986
John Erdoes, <u>Lame Deer, Seeker of Visions</u>	Dec. 1, 1986

and (3), complete a term paper of at least 2,000 words (about eight typewritten pages). This paper must be based on primary documents and shall be a biographical sketch of an American Indian leader, in any field of endeavor. It may be either an overview of the entire life of an individual, or it may concern only a portion of that individual's life. The paper must include a bibliography and either endnotes or footnotes; this bibliography and these notes should be fashioned after the MLA Style Manual or Turabian's Guide to student papers. This paper must be submitted first as a draft copy on or before November 19, 1986. This draft copy should be virtually complete, including the footnotes and bibliography. The instructor shall make comments upon this draft copy and return it to you as quickly as possible so that you will have time to make necessary revisions. A final copy of your paper must be submitted on or before December 12, 1986.

Late papers (either the draft or the final copy) will be penalized one letter grade. If you do not submit a draft copy, your grade for the course will

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be reduced one letter grade. Papers turned in after December 12 will not be graded until January, 1987; thus you will receive an Incomplete grade for the course, if you complete the appropriate petition.

DROPS: (3rd to 12th weeks of the semester). Students may drop classes if the instructor approves and the Department Chair concurs. After the Chair signs a completed drop petition, it is the student's responsibility to file the petition with the Office of the Registrar. You may drop the class during these weeks only for "serious and compelling" reasons; these include, but are not limited to, serious illness or change in your employment schedule. Failing a class is not considered a valid reason for dropping.

RECOMMENDED TERM PAPER TOPICS

<u>NAME OF SUBJECT</u>	<u>TRIBE & POSITION</u>
Hank Adams, 1944-	Assiniboin-Sioux; Director of the Survival of American Indians, Assoc.
Louis Wayne Ballard, 1931-	Quapaw-Cherokee; Composer; playwright
Dennis Banks, 1938-	Leech Lake Ojibwa; co-founder and chair of American Indian Movement
Beatien Yazz, 1928-	Navajo; painter, illustrator
Robert L. Bennett, 1912-	Oneida; Commissioner of Indian Affairs, 1966-1969
Ruth Muskrat Bronson	Cherokee; author; public health educator
Louis R. Bruce, Jr., 1907-	Mohawk-Sioux; Commissioner of Indian Affairs, 1969-1973
Harold Cardinal, 1945-	Cree; author; president of Indian Association of Canada
Henry Roe Cloud	Winnebago; minister, school superintendent
Vine Deloria, Jr., 1933-	Sioux; author, professor at the U. of Arizona; lawyer
Chief Dan George, 1899-1981	Squamish; actor
Will Sampson	Creek; actor
LaDonna C. Harris, 1931-	Comanche; founder of Oklahomans for Indian Opportunity; candidate for VP of US, Citizens Party, 1980
Oscar Howe, 1915-	Sioux; artist and teacher

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Napolean B. Johnson, 1892-	Cherokee; first resident of the National Congress of American Indians; chief justice of Oklahoma Supreme Court
Fred Kabotie, 1900-	Hopi; artist, painter
William W. Keeler, 1908-	Cherokee; chief of the Cherokees 1949-1973; president of the Board, Phillips Petroleum
Peter MacDonald, 1928-	Navajo; chairman of the tribal council, 1971-1983
D'Arcy McNickle, 1905-1979	Flathead; author, novelist, educator
Maria Martinez, 1904-1980	San Ildefonso; potter
Billy Mills, 1938-	Sioux; distance runner, winner of Gold Medal at the Tokyo Olympics
Raymond Nakai, 1918-	Navajo, chair of tribal council, 1963-1971
Richard Oakes, 1942-1972	Mohawk; participant in the Alcatraz occupation; activist
George Pierre, 1926-	Colville; novelist, politician
Benjamin Reifel, 1906-	Sioux; U.S. Congressman from South Dakota, 1960-1971
Allie Reynolds, 1919-	Creek; professional baseball player
Buffy Sainte-Marie, 1941-	Cree; folk-singer; actress
Maria Tallchief, 1925-	Osage; prima ballerina, 1940s-60s
Charles A. Bender, 1883-1954	Ojibwa; baseball player
James Gladstone, 1887-1971	Blood; member of Canadian Senate
William W. Hastings, 1866-1939	Cherokee; served ten terms in the U.S. senate, 1915-21, 1923-1935
E. Pauline Johnson, 1816-1913	Mohawk; poet & writer
William Jones, 1871-1909	Fox; ethnologist; killed in the Philippines by native tribesmen
Susan LaFlesche	Omaha; medical doctor

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Frank Little	Tribe Unknown; organizer for the IWW; lynched at Butte, Montana, August 1, 1917
Carlos Montezuma, 1867-1923	Apache; M.D., editor, activist
Samson Occum, 1723-1792	Mohegan; clergyman, educator
Robert L. Owen, 1856-1947	Cherokee; U.S. Senator from Oklahoma, 1907-1925
Arthur C. Parker, 1882-1955	Seneca; ethnologist, museum director
Ely S. Parker, 1828-1895	Seneca; aide to General Grant; Engineer; Commissioner of Indian Affairs, 1869-1871
Alexander L. Posey, 1873-1908	Creek; educator, poet
Clinton Rickard, 1882-1971	Tuscarora; chief; founder of the Indian Defense League of America
Louis Tewanima, 1878-1969	Hopi; marathon and distance runner
Stand Watie, 1806-1871	Cherokee; General in Civil War
Charles Curtis, 1860-1936	Kaw; Senator from Kansas, VP of the United States, 1929-1933
Black Hawk, 1767-1838	Sauk; war chief, author
Black Kettle, 1803-1868	Cheyenne; chief; died in the Battle of the Washita
Elias Boudinot	Cherokee; editor of Cherokee <u>Phoenix</u> newspaper
Elias C. Boudinot	Cherokee; railroad promoter
John Rollin Ridge	Cherokee; author; editor (e.g. <u>Bee</u>)
Wilma Mankiller	Cherokee; present chief of Oklahoma Cherokees
Pleasant Porter, 1840-1907	Creek; chief in 1890s-1907
Plenty Coups, 1848-1932	Crow, chief, military hero
Sarah Winnemucca, 1844-1891	Paiute; author, activist
Allen Wright, 1825-1885	Choctaw; principal chief, minister
Fred Lookout, 1860-1949	Osage; principal chief

English 180J

Isparhecher, 1829-1900	Creek; principal chief
Jackson Barnett	Osage; victim of oil frauds 1920s
Peterson Zah	Navajo; present chair of tribal council
J. C. Morgan	Navajo; tribal chair in 1930s
Henry Chee Dodge, 1860-1947	Navajo; tribal chair 1920s-, 1940s
Mourning Dove	Okanogan; novelist & activist
Zitkala-Sa, 1875-1938	Sioux; writer & activist
John Brown	Seminole; principal chief, 1870s-1907
Green McCurtain	Choctaw; principal chief, 1890s-1907
Alice Lee Jemison	Seneca; activist, writer, editor
Charlot, 1831-1900	Flathead; chief
Fritz Scholder	Cahuilla; painter
R. C. Gorman	Navajo; painter
Ella C. Deloria, 1888-1971	Sioux; educator, ethnologist, novelist

SOC 55 -- INDIANS OF NORTH AMERICA

Spring 1987

Dr. Daniel M. Schores
Office: Hopkins 306
Phone: 892-9101, ext. 358

Office Hours:
MWF 10:30-12, 3-4
TTh 9-9:30, 1-3

TEXTS: A. Kehoe, NORTH AMERICAN INDIANS (Englewood Cliffs, NJ: Prentice-Hall, 1981) In assignments referred to as "K".

R.L. Nichols, THE AMERICAN INDIAN (N.Y.: Knopf, 1986), reader. Referred to as "N".

G. Spindler, NATIVE NORTH AMERICAN CULTURES (NY: Holt, Rinehart, Winston, 1977). Referred to as "S".

<u>DATE:</u>	<u>TOPIC</u>	<u>ASSIGNMENTS:</u>
Feb. 3	I. THE FIRST AMERICANS Course organization Earliest Humans in Americas Migration theories Cultural areas	
5	Role of Archaeology Excavation Dating Interpretation Mystery of the Stones <u>or</u> Was Columbus the first European? Subsistence and survival	K-Ch. 1
10	II. MESOAMERICA Pre-hispanic cultures Slides: "Mesoamerican Ruins" People of Central America and the Caribbean	K-Ch. 2:1-3
12	Mesoamerican culture Subsistence patterns Technology level Slides: "The Arts Before Columbus: Student report	K-Ch. 2:4-5
17	III. THE AMERICAN SOUTHWEST History of settlement European contacts Cultural levels Slides: "Chaco Canyon"	K-Ch. 3:1-2
19	Non-material culture Arts, music, folk tales Film: "Casa Grande"	K-Ch. 3:3 S--"Hano"

24		Indians in Texas Film: "Navaho Sand Painting" Student reports Discuss: "Hano"	K-Ch. 3:4-5
26		Film: "The Am. Indian Speaks" art & folklore	N-Pp. 1-27
Mar. 3	IV.	EASTERN WOODLANDS Prehistoric settlers, Southeast Tribes and cultures Case Ex.: The Cherokees	K-Ch. 4 N-Pp. 61-72
5		Northeastern Tribes European/Indian Interaction Discuss: Nichols	K-Ch. 5 N-Pp. 28-38, 73-104
10		Mississippian and Ohioan Cultures Non-material Culture Slides: "Cahokia Mounds and Poverty Point"	N-Pp. 105-126 S-"Menominee"
12		Issue: "Treatment By Europeans" Discuss: "Menominee" Student reports	N-Pp. 272-276
14-22		SPRING BREAK	
24	V.	THE PLAINS History of settlement Cultural diversity Subsistence	N-Pp. 242-255 K-Ch. 6:1-2
26		EXAM I	
31		Arts and value Healing and religion Discuss: "Blackfeet" Student reports	S-"Blackfeet" K-Ch. 6:3-5
Apr. 2 7		FIELD TRIP: Tahlequah, OK Symposium Issue: "Treaty Making and Breaking" Recreation & Games Discuss: Nichols	N-Pp. 166-178, 194-217
9	VI.	WEST COAST AND INTERMONTANE Settlement patterns & ecology Culture Impact of Spanish missions	K-Ch. 7 N-Pp. 179-193
14	VII.	NORTHWEST COAST The totempole people Discuss: "Kwakiutl" Student report	K-Ch. 8 S-"Kwakiutl" N-Pp. 256-271

16	VIII.	THE ARCTIC Survivalist culture Arts and crafts Film: "Nanook of the North" Student report	K-Ch. 9 N-Pp. 218-241
21	XI.	CONTEMPORARY ISSUES	K-Ch. 10
23		Issue: Text Book Portrayed "Tribalism--Good or Bad" "Reservations: Pro & Con" Discuss Simulations	N-Pp. 295-306, 204-217
28		Issue: "Indian Protests: The Best Way?" Issue: "BIA and Their Policies" Issue: Northwest Fishing & Commercialization	N-Pp. 39-60, 137-149 N-Pp. 127-136
May 5		Issue: "Urban Life and The Indian" Discuss Nichols Issue: Alcoholism, Healing	N-Pp. 277-286
7		Issues: "Bilingual Education-Pro and Con" "Identity Problems"	
12-15		FINAL EXAM WEEK	

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GRADING PROCEDURES:

Exam I	100	A	470-500
Final Exam	150	A-	450-469
Pop Quizzes or Take Homes	75	B+	436-449
Field trips	50	B	415-435
Ethnographic Report (oral)		B-	400-414
Cont. Issue (Oral or written)	50	C+	386-399
Attn., Part.	<u>25</u>	C	365-385
	500	C-	350-364
		D	300-349
		F	0-299

Field trips will include an all-day trip to Tahlequah, OK as participants in an Indian Symposium, and a half day trip either to Dallas' American Indian Center or the Choctaw Center at Hugo, OK. Details will be worked out in class.

Each student will prepare an ethnographic report on a specific Indian tribe to be presented in class at the appropriate time. A list of some resource materials in our library is attached. The selection of a contemporary issue and a research paper on the same may be either delivered orally in class or as a written paper. These will fall during the latter part of the course.

Since this is an upper level seminar, everyone will be expected to have assigned readings read prior to class on the day listed and to participate actively in the discussion. Class periods will depend heavily on audio-visual materials, reports and group activities.

ETHNOGRAPHIC RESOURCE MATERIALS

A partial listing of library resources is given below to aid in initial study. Names of tribes associated with a geographic area are mentioned.

MESOAMERICA: Maya, Aztec, Carib, Anawak, Olmec
M. Kearney, WINDS OF IXTEPEJI
F. Berdan, THE AZTECS OF CENTRAL MEXICO

DESERT SOUTHWEST: Anasasi, Navajo, Hopi, Kickapoo, Yaqui
J. Downs, THE NAVAJO
E.P. Dozier, HANO TEWA (In Spindler)
E.P. Dozier, THE PUEBLO INDIANS
R. Underhill, PAPAGO WOMAN

EASTERN WOODLAND:

Southern: Seminole, Creek, Cherokee, Choctaw, Caddo, Osage, Lumbee, Hopewell, Chickasaw, Catawba
Northern: Mohawk, Oneida, Onondage, Seneca, Winnebago, Menominee, Passamaquoddy, Delaware, Mohican, Iroquois
G. & L. Spindler, MENOMINEE (In Spindler)
M.S. Garbarico, BIG CYPRESS: SEMINOLE

PLAINS:

Southern: Apache, Kiowa, Comanche, Wichita, Osage
Northern: Sioux, Cheyenne, Crow, Blackfeet, Dakota, Arapaho, Kansa, Iowa, Pawnee, Crow, Cree
K. Basso, THE CIBECUE APACHE
E. Hoebel, THE CHEYENNES
Grabsmith, LAKOTA OF THE REDBUD
M. McFee, MODERN BLACKFEET (In Spindler)

CALIFORNIA. INTERMONTANE:

Yuman, Paiute, Shoshoni, Yokuts, Yana, Washo, Yurok

NORTHWEST COASTAL: Tlingit, Kwakiutl, Chinook, Klamuth, Nez Perce, Yakima, Coos, Spokane, Salish, Bella Bella
K. & E. Rohner, THE KWAKIUTL INDIANS (In Spindler)

ALASKAN & CANADIAN ARCTIC:

Aleut, Ojibwa, Inuit, Eyak
N. Chance, THE ESKIMO OF NO. ALASKA
W. S. Laughlin, ALEUTS

Dr. Stefon
History 198
Office: Commons Bldg, 202
Phone: 675-9231

Penn State University/ Wilkes-Barre Campus

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Office Hours: M,W,F -4th
period; other times by
appointment.

The Indian In America

Course Outline

- Week I 8/27 to 9/03: Introduction to the course; "The Indian Legacy"
In Gibson, The American Indian, Chapter 22 pp 578-88 and
chapters 1 and 2, pp 2-36; Handout, Cather
- Week II 9/05 to 9/10 Genesis of modern tribalism; In Gibson, Chapter 3, pp 37-61
The Iroquoian example; Handout, Diver, Collier
- Week III 9/12 to 9/17 The tribal setting in 1500; In Gibson, Chapter 4, "The Eskimo"
pp 61-91; The emergence of the Plains Indian--in Roger Nichols,
The American Indian, Read the articles by J.C. Ewers, pp 1-14
and V.S. Mathes, pp 27-34
- Week IV 9/19 to 9/24 In Gibson, read chapters 5 and 6, pp 91-139; The Spanish, French
and the Native Americans. In Nichols, Spicer, pp 74-83
- Week V 9/26 to 10/01 In Gibson, read chapters 7 and 8, pp 139-183; The Dutch and the
Russians meet the Natives; panel discussion on the policies
of the French, Dutch, Spanish and Russians toward the Natives
- Week VI 10/03 to 10/08 "Britons and the Native Americans" In Gibson, chapter 9, pp 183-
217; In Nichols, the essays by K.O. Lurie and A.T. Vaughan,
pp 34-62; In Gibson, Chapter 10, pp 217-249; In Nichols,
Metcalf's essay, pp 14-27; "Indians and the Europeans"
- Week VII 10/10 to 10/15 Indians under Anglo-American Dominion:1776-1800; In Nichols,
R. Horseman's essay,pp 85-98; In Gibson, chapter 11, pp. 249-
279
MID-TERM EXAMINATION
- Week VIII 10/17 to 10/22 Indians under the Anglo-Americans:1800-1840; In Gibson, Chapters
12 and 13, pp 279-333; In Nichols, read Nichols, pp 98-107 and
M.E. Young, pp 109-120; Speaker, Dr. James McKeown, "Jacksonian
Indian Policy"
- Week IX 10/24 to 10/29 U.S. policy toward the Natives:1840-1865; In Gibson, chapters
14 and 15, pp 333-391; In Nichols, J.C. Ewers' essay, pp 132-
143
- Week X 10/31 to 11/05 End of Indian military power; In Gibson, chapter 16, pp 391-463
In Nichols, R.M. Utley's essay pp 156-171; John G. Neihardt's
Black Elk Speaks
- Week XI 11/07 to 11/12 PAPERS DUE
Native American Nadir; In Gibson, Chapter 17, pp 425-463;
Handout, R.E. Pratt and The Friends of The Indian;
In Nichols, M.C. Szasz's essay, pp 214-224; Sun Chief, pp 10-134

- .II 11/14 to 11/19 Strategies of Evasion; In Gibson, chapter 18, pp 463-485;
Sun Chief, pp 135-258; In Nichols, D.A. Brown's essay, pp 171-180
TAKE-HOME EXAMINATION/IN-CLASS PORTION
- XIII 11/21 to 11/26 Final Divestment of the Indian estate; In Gibson, chapter 19, pp 485-513; La Farge's Laughing Boy
- XIV 12/01 to 12/05 Native Americans in the 20th century:1900-1845; In Gibson, pp 513-545; Lecture on Collier, in Library; In Nichols, read essays by Downes, Parman and League of Women Voters, pp 202-214 and pp 224-244
- XV 12/08 to 12/12 The Native Americans today; In Nichols, read Margon, Parman and Epilogue, pp 250-277; In Gibson, chapter 21, pp 545-577; The Native American:1945 to the present; Last class discussion of House Made of Dawn
FINAL EXAMINATION will be scheduled during finals week

The Indian In America

COURSE REQUIREMENTS

Examinations: 3 exams, #1 objective and essay; #2 essay and #3 essay
Each exam is work $\frac{1}{3}$ of your grade

Paper: One 3-5 page typewritten historical essay and/or book plot summary--worth $\frac{1}{3}$ of your grade. Your essay must be based on the required reading list from this course.

Biography-Autobiography: Black Elk Speaks by John G. Neihardt
Sun Chief edited by Leo Simmons

Historical Novel: Laughing Boy, Oliver LaFarge

Autobiographical Novel: House Made of Dawn, N. Scott Momaday

Optional Credit: Optional credit will be offered for class presentations, panels, etc.
All formal work must be accompanied by a written outline or narration.
Optional book review or creative essay to be approved by the instructor.
Details of this option will be discussed in the introductory class.
Due 10th week of the course.

Given the nature of the subject matter in this course the class lecture will attempt to exemplify and not duplicate the reading assignments. In-class discussions are essential to understanding the subtleties inherent in the rich subject matter of this course. Daily attendance is therefore required. Three unexcused absences are allowed.

Final note: Academic honesty is expected of each student. All attempts at academic dishonesty by the student, if discovered, including cheating on exams, plagiarism, etc., bring an F grade for the course.

Tips on overcoming the fear of writing

SAN DIEGO (UPI) - Whether you're a student faced with a term paper or a corporate executive working on an annual report, the ability to write clearly is indispensable.

For the millions of people who are afraid to write, two San Diego professors have this advice: take it a step at a time and don't expect a perfect first draft.

"What many people do not realize is that anyone who writes takes writing through several drafts," says Dr. Al Zolynas and Kathy Newton of United States International University. "Writers don't just sit down in front of a typewriter, go into a trance and turn out a masterpiece."

Zolynas and Newton offer these tips on making writing easier for those who dread it:

-Free-writing: Write nonstop for five to seven minutes and never let the pen leave the paper. "Even if you get stuck, write the last word over a few times, or write 'I'm stuck, I'm stuck' until you break loose again," says Zolynas.

-Brainstorming: Pick a topic and make up a list of 50 ideas about that topic, Newton suggests. Then look at the patterns that develop and the details that interest you and throw out the rest of the information.

-Clustering: Write the topic of your paper in the center of a clean sheet of paper. Then draw spokes

out from it and write down significant words or phrases. "This clustering is good because it puts off deciding a priority," says Zolynas. "It's random and undesignated."

And above all, don't try to be your own editor, they emphasize. "The first step to writing is to just get the information down," says Zolynas. "Leave all the mechanics, such as correcting spelling and grammatical errors, to the very end."

Detailed description and purpose

This course will investigate the Native American--prehistory to the present. The course will be limited to Indian tribal cultures of North America, specifically the continental United States. The course will emphasize the plight of the Native Americans under the United States government, 1776-the present. The first six weeks will be devoted to a discussion of Indian prehistory and the origins of tribalism--the Iroquoian group will be emphasized. During this period of time stress will also be placed on the colonial machination of the Spanish, French, Dutch, Russian and English and their impact upon the Indian culture. The remaining nine weeks will be devoted to the condition of the Native Americans under existing United States policies, 1789-the present. Emphasis will be placed on the constitutional and ideological formulations of evolving federal Indian policy. The following topics will be investigated: the origin of the Bureau of Indian Affairs; Jefferson, Jackson and their respective ideologies of dispossession and the realities of Indian removal; Anglo-American expansion and the Native American, 1830-1865; changing federal Indian policy and the death of the Plains Indian; the predicament of the Indian on the reservation and the federal government's policy of rapid assimilation through coercive education; Native American revitalization movements; Wovaka and the last Ghost Dance; the origins of and the disastrous results of the General Allotment Act of 1887; the consequence of the allotment policy, cultural imperialism, the Meriam Report and the reforming spirit of the Indian New Deal; the Indian Reorganization Act of 1934 as a cause of Indian cultural renewal; the post-New Deal period--the end of reform and the policy of termination--Indian activism and federal policy, Indian-White relations, 1958-present.

NATIVE AMERICANS IN UNITED STATES HISTORY

(215)

"An historical survey of Indian-White relations in North America from the mid-nineteenth century to the present with primary emphasis on the social interaction of divergent cultures."

Although the above catalogue description is reasonably descriptive of the major intent of this semester course, an additional comment or two is necessary to further define terms and to establish course goals. Any attempt to survey such a vast time period either in verbal or in written form is bound to create misconceptions and to distort historical reality. The instructor makes no claims to being an "expert" or in having any special revelation as to pure history for the period being studied. Furthermore, the literature in this field is already voluminous beyond absorption and is increasing all the time. Study in this area of intercultural relations is also complicated by the various biases and the commitments of the participants, both past and present. The history of human relations is not immutable and immaculate.

A basic goal which I pursue in all my history classes. And one to which I am committed in this course, is the goal of exposing students to the many and varied experiences of the time period being studied as well as the conflicting views as to what happened, and how it happened. I do not share the belief that history can be easily incapsulated in some simplistic ideological or patriotic synthesis. Even the ever popular narrative pattern of history leaves something to be desired. Those of us of middle age have seen many of the historical generalizations we grew up with and absorbed as truisms thoroughly ventilated and fractured in the last several decades. This is certainly true for the history of Indian-White relations in North America.

To me, then, a basic purpose or goal for History 151 is to expose students to the variety of the historical-cultural experience and to hope that this might add to their understanding (wisdom) of life. If you become more aware of the need to maintain cultural pluralism in American life today by this class experience, I will be content. The processes by which YOU go about solving the issues for you and for society today is your responsibility, not mine, to impose upon YOUR mind.

A broad, chronological framework will tie the course together. Although such a linear pattern of time can be criticized, I think the basic question is not TIME so much as what was done with the time. Therefore, I agree that such terms as "civilization," "progress," and "growth" need redefinition and discussion.

I do not intentionally "lecture" or "teach" directly from the required reading sources for this course. Most of the material that I will present in so-called "lecture" form in this class is drawn from a variety of sources and is NOT designed to lock in to textual materials with any great precision and unity or pattern of instruction. Ask questions if my information is unclear. To me history is an interpretive subject and not a mere resume of immutable facts to be memorized. Your critical faculties and analytical capacities should be utilized.

The basic topical pattern for class analysis will be as follows: See page three for reading assignments to synchronize with the topics listed below.

1. Introduction to the History of Various Western Indian Cultures with special emphasis on (a) California, (b) the Plains, and (c) the Southwest. Survey from Past to Present. (Will take about 60% of the semester.)
2. Review of Federal Indian Policy, Removal and Other Dispossessionary Experiences. (1783-1848)
3. From Mid Century to Exhuberant Industrialism: Civilization and Progress for Whom? Survey of Federal Policy from 1848 to 1887.
4. Turn of the Century Deprivation Experiences and the Progressive Era: The Dawes Act and Other So-called Solutions.
5. A Time of Transition: The Meriam Report, the Indian Reorganization Act of 1934 and World War II.
6. Recycling: Back to Termination Concepts Again. The 1950's.
7. The Contemporary Scene: Sovereignty and Independence.

The foregoing topical list is by design loose and general so that flexibility in content may be achieved. If any of you taking this course have special areas of research in which you are interested and which fit the general time scope and content of the course, see the instructor about special papers and in-class preparations. I do not propose to lecture every class meeting throughout the semester. Class discussions of books, readings and course topics are requested. Audio-visual material will be used.

BASIC MATERIALS FOR THE COURSE: Suit your own preferences, study habits, talents and finances in the purchase of the basic books for this course. Some of these books will be on the reserve book shelf in the Mesa College Library. The Mesa College Bookstore should have copies for purchase.

REQUIRED READING: Students will be responsible for ASSIGNED portions of the required books on exams and in take home essays.

1. Edmunds, David, American Indian Leaders, Studies in Diversity, 1980.
2. Phillips, The Enduring Struggle, Indians in California History, 1981.
3. F. P. Prucha (Ed.), Documents of United States Indian Policy, 1975.
4. Old Problems - Present Issues: Nine Essays on America Indian Law
5. Documents and other assigned materials in the ILC and the Mesa College Library.

REQUIRED READING FOR A OR B GRADES. Optional for others. This is not extra credit. It can not take the place of getting an "F" or a "D" in a midterm examination.

Students may choose one of the following numbered choices. Some type of written examination will be given to test on this book. It is hoped that some verbal discussions of your choice can be accommodated within the class structure. A projected date for testing is by the _____ week. A sign-up sheet will be available to record your choice. Ask questions.

1. (2 novels) N. Scott Momaday. House Made of Dawn, 1969 and Frank Waters. The Man Who Killed a Deer, 1971.
2. Luther Standing Bear, My People The Sioux, 1975.
3. Frank Linderman, Pretty Shield, 1972.
4. John Neihardt, Black Elk Speaks, 1932.

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OPTIONAL READING:

Comparative Essay. For those interested in writing an evaluative essay rather than taking the (optional) book test, see instructor with your proposed topic which must involve multiple sources. A minimum of five pages and a maximum of 10 pages for this written assignment. Be prepared to discuss your findings with the instructor as well as submitting a **TYPED COPY** of your evaluation. If you wish to keep your paper, make an extra copy. This paper is **DUE NOT LATER THAN THE _____** week of the semester. **NOT AN OPTION IN SUMMER SESSION.**

TESTING AND GRADING PROCEDURES:

Most of my test will be of the combination objective and essay variety and will involve both extensive analysis and comment as well as the short pithy statement response. Some provision for take-home questions will be provided; especially as applied to the textual materials. As a basic estimate, I would say that you can look forward to some short answer quizzes interspersed throughout the semester as well as at least 3 mid-terms and a final. How comprehensive the final will be is yet to be determined. Make-ups are not encouraged. Mid-term examinations will be made up within a schedule time determined by the instructor.

MISCELLANY:

Missing more than 3 hours of class can result in your being dropped from the class. You are allowed 6% of our total hourly contact for the semester. Students are encouraged to inform the instructor if personal problems or business will necessitate absence from the class beyond these hours. **ATTENDANCE IS YOUR RESPONSIBILITY, NOT MINE.** All work missed must be made up within 2 weeks of the excess absences. My office hours are posted on my office door (4-301G). **NO** regular office hours in Summer Sessions.

REMINDER:

To me the study of history is a matter of interpretation, not a resume of immutable facts. What is it to you?

ADDITIONS:

This course carries the Credit/No Credit option. Be sure to make application at the Registration Office before the College deadline date if you wish to take this option rather than receive a letter grade for the course. To obtain the "Credit" option, you must have a "C" or better in the course.

This course carries "American Institutions" credit. It is taught as an academic transfer course to four year institutions. It also meets the Multicultural requirement for the San Diego Community College District.

Please pay attention to the deadline for dropping the course without penalty.

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- I. ESTIMATED READING Assignments in texts to accompany in-class lecture and discussion topics. (See page 2 for listing)

Reminder: You are responsible for pacing and coordinating your reading to coincide with lecture themes.

- A. First through Twelfth week: Topic ONE (California, the Plains and the Southwest). There will be an examination on each of these regional designations.

1. Phillips, The Enduring Struggle, all of the book.
2. Prucha, Documents: select portions that apply to lecture themes.
3. Edmunds, American Indian Leaders, pages 107-191. Coordinate with lecture themes.
4. Class handouts and assigned reading to coordinate with California, Plains & Southwest.

- B. Thirteenth through Fourteenth Week: Topic TWO, THREE & FOUR:

1. Prucha, Documents: documents as noted in Federal Indian Policy outlines and lectures.
2. Edmunds, American Indian Leaders, pages 192-220.
3. Class handouts and assigned reading.

- C. Fifteenth through Eighteenth Week: Topics FIVE, SIX & SEVEN:

1. Prucha, Documents: Remainder of text as coordinated with lecture themes.
2. Edmunds, American Indian Leaders, pages 222-241.
3. Old Problems-Present Issues, all of the essays.
4. Class handouts and assigned reading.

- II. Several audio-visual presentations will also be used in this class. A heavy emphasis in these materials will be on recent (20th Century) Indian History. You are responsible for major ideas, events and impressions you may glean from these materials. Take home assignments, quizzes and mid-terms may ask you to evaluate your learnings from these audio-visual resources.
- III. Reminder: Textual readings are designed to supplement and add to themes and topics covered in this class. You should not expect that it is possible to be evaluated on everything assigned, viewed or discussed in this course. Your commitment to the subject means that you are responsible for doing as much as is possible to absorb and utilize information covered in the course.
- IV. Much of what I consider contemporary history (the last 20 years) will be covered by films, video tapes and reading assignments rather than by lecture.

NAES COLLEGE

Spring, 1987

DYNAMICS OF INDIAN HISTORY AND CULTURE

Course Description:

This course focuses on culture, culture contact, and culture change in the study of Indian history. Ethnography, archaeology, and oral history are introduced as methods for investigating Indian cultures before contact. Contact is discussed in the context both of Indian reactions and European misconceptions. Native cultures of the United States will be grouped in seven culture areas. As each area is discussed, native architecture will be highlighted, exemplifying both the symbolic order and the functional adaptation of Indian people. The Plains, the Southwest, and the Northwest Coast areas will be studied in the appropriate halls of the Field Museum, conjointly with a Field Museum adult education course.

Instructors:

Terry Strauss, NAES College
Peter Nabokov, Newberry Library

Texts:

The American Indians, Edward Spicer, Belknap Press.
Native American Testimony, Peter Nabokov, Harper and Row.

Course Requirements:

Class Attendance and participation
Reading, as indicated in the syllabus
Oral report on the kinship system of your tribe/s: terminology, lineality, groupings.
Short (5-7 page) research paper on the cultural geography of the Chicago Indian community. Due 4 April.
Final examination: a take-home exam with identifications and essays will cover the culture areas and the outline of federal Indian history considered in the course.

COURSE OUTLINE

1. Culture: The Unconscious Patterning of Culture.

"Culture": What does it mean? "Indian": What does it mean? Indian cultures and "Indian culture": Did Columbus really discover the Indians. The bicultural advantage in the study of cultures.

2. Culture: Ethnographic Theory and Purpose

The comparison of cultures: Universals, types, evolution, and culture (The concept of the "primitive," figments and fallacies), traits, and culture areas. Functional analysis. Symbolic analysis. The interpretation of cultures and cultural "translation".

Reading: Straus - "The Tipi"

3. History: "Doing Indian History"

Ethnohistory: cultural context and historical documents; culture contact studies (the frontier, the fur trade, the Claims Commission). "Sacred history" (Powell). Life history as a genre. Periods in Indian history. The question of "objectivity." Discussion of "Breaking Barriers" (ed. David Beaulieu).

Reading: Prucha, "Doing Indian History".

4. History: Oral History

Written vs. Oral History. Indian historical records. Indian alphabets and syllabaries. The Newberry Oral History Project.

Reading: Selections from Allen Slickpoo, We The Nez Perce, Vol I.

5. Origins: Myth and History

Scientific reconstructions: glaciation and the Bering Straits land bridge. Archaeological cultures (Big Game Hunters, Archaic, Woodland, Mississippian). Mythology and tribal origins.

6. Field Museum: Culture Areas: The Southwest.

Focus on the kiva: history, changes, role in Pueblo society and culture.

Reading: Spicer, 103-120.

7. Field Museum: Culture Areas: The Plains.

Focus on the Pawnee earth lodge and the world view symbolically associated with it.

Reading: Spicer, 120-140.

8. Field Museum: Culture Areas: The Northwest Coast.

Focus on houses and house-building in the social system and symbolic order.

Reading: Spicer, 140-158.

9. Culture Areas: Woodlands, Also, Modern Oklahoma.

Reading: Spicer, 48-73, 73-103.

10. Culture Area: Southeast.

Reading: Spicer, 33-48.

11. Culture Area: Northeast (Iroquois & Algonquians).

Reading: Spicer, 19-32, 43-48.

12. Federal-Indian History: Contact and Treaties

Differing European purposes. Treaties and sovereignty. Treaties as "license for empire" (Dorothy Jones). Articles Of Confederation and the League of the Iroquois.

Federal-Indian History: Removal and Reservations, 1828-1887.

The Cherokee cases and John Marshall's court. Another View (Prucha).

"Domestic Dependent Nations." Andrew Jackson and the Trail of Tears. Massacres and Messiahs in the West. The "Peace Policy".

Reading: Nabakov, 111-182 (optional), 183-231.

13. Federal-Indian History: Allotment and Assimilation, 1887-1928.

The Dawes Act. The drive to Americanize the Indians. Individualism and the Protestant Work Ethic. Government schools & Boarding Schools. "Friends of the Indians."

Reading: Spicer, 176-203.

14. Federal-Indian History: Reorganization and Self-Government, 1928-1945. Secularization of American Society and social reform. The Meriam Report. John Collier and the Indian New Deal. Ratification of the Indian Reorganization Act.

Reading: Spicer, 1-19.

15. Federal-Indian History: Termination, 1945-1961. House Resolution 108. Menominee Restoration. Claims settlements. Public Law 280. Relocation.

16. Federal-Indian History: Self-Determination. The effects of the Nixon Mandate in legislation and policy. Self-determination and sovereignty.

Concluding discussion: Culture Change, Cultural Integrity, and Personal Identity.

Final Examination Due.

NAES College

Spring, 1988

DYNAMICS OF INDIAN HISTORY AND CULTURE

Course description:

This course focusses on culture, culture contact, and culture change in the study of Indian history. Ethnography, archaeology, and oral history are introduced as methods for investigating Indian cultures before contact. Contact is discussed in the context both of Indian reactions and European perceptions. Native cultures are studied in nine culture areas, with a strong emphasis on the western Great Lakes. Student research will focus on Indians of the Chicago area. Those culture areas unfamiliar to NAES students (the southeast, the southwest, and the northwest coast) will also receive special attention. Federal-Indian history is surveyed using the framework established by Deloria and Lytle, and the approach developed by Peter Nabokov in Native American Testimony.

Instructors:

Terry Straus, NAES College. 761-5000
Helen Tanner, Newberry Library. 943-9090

Guests:

Richard Satler, Newberry Library. 943-9090 (The Southeast)
Don Fixico, University of Wisconsin/Milwaukee (Great Lakes)
Doreen Wiese, Truman College. (Indians of Illinois)

Texts:

The American Indians Edward Spicer
(Harvard University, Belknap Press) paperback. \$5.95

Photocopied maps from Tanner, Atlas of Great Lakes Indian History.

Course Requirements:

Prepared participation in class

Reading, as indicated in the syllabus

Midterm examination following the 7th week of class

Final research paper dealing with the history of Indians in the Chicago area. 6-10 pages.

COURSE OUTLINE

1. Culture: The Unconscious Patterning of Culture

"Culture": what does it mean? "Indian": what does it mean? Indian cultures and "Indian culture": did Columbus really invent Indians? The bicultural advantage in the study of cultures.

2. Culture: Ethnographic Theory and Purpose

The comparison of cultures: "universals", "types", evolution and culture (the concept of "primitive": figments and fallacies), "traits," and culture areas. Functional analysis. Symbolic analysis. The interpretation of cultures and cultural "translation".

Reading: Straus, "The Tipi"

3. History: "Doing Indian History"

Ethnohistory: cultural context and historical documents; culture contact studies (the frontier, the fur trade, the Claims Commission). "Sacred history" (Powell). Life history as a genre. Periods in Indian history. The question of "objectivity". Discussion of "Breaking Barriers", D. Beaulieu, editor.

Reading: Prucha, "Doing Indian History"

4. History: Oral History

Written vs. oral history. Tribal histories and historians. Tribal archives. Non-Indian historians. Myth and History. Origins: Scientific reconstructions; glaciations and the Bering Straits land bridge. Archeological cultures (Big Game Hunters, Archaic, Woodland, Mississippian). Mythology and tribal origins.

Reading: Selections from Allen Slickpoo, We the Nez Perce, Vol. I

5. Culture Areas: Introduction Survey of nine culture areas

Reading: Spicer 19-33; 43-48; 103-120.

6. The Southeast (Richard Satler, guest lecturer)

Reading: Spicer 33-43

7. The Southwest

Reading: Spicer 120-140.

8. The Northwest Coast and California

Preparation: visit Northwest Coast exhibit at the Field Museum. Be sure to watch at least one of the videos while you are there. Take your kids; they'll like it. (Thursday is free day. If 10 of you meet and enter together, you can constitute a "group" any day and thus get free admission.)

MIDTERM EXAMINATION DUE IN CLASS
9 -12. The Great Lakes (Helen Tanner)

Reading: Spicer, 48-58
Tanner, selections from the Atlas
Wiese, selections from Indians of Illinois

13. Federal-Indian History: Contact and Treaties
Differing European purposes. Treaties and sovereignty. Treaties as
"license for empire" (Jones). Articles of Confederation and the
League of the Iroquois.
Removal and Reservation: 1828-1887
The Cherokee cases and John Marshall's court. Andrew Jackson, an
alternative view (Prucha). Massacres and messiahs in the west. The
"Peace Policy."

Reading: Spicer, 1-19
Nabokov, Native American Testimony, 183-231

14. Federal-Indian History: Allotment and Assimilation. 1887-1928
The Dawes Act. The drive to Americanize the Indians.
Individualism and the Protestant ethic. Government schools and
boarding schools. "Friends of the Indian."

Reading: Spicer, 176-203
Weber, selections from The Protestant Ethic and the
Spirit of Capitalism

15. Federal-Indian History: Reorganization and Self-Government
1928-1945

The "Dark Ages" of Indian history (Nabokov). Secularization of
American society and social reform. The Meriam Report. John
Collier and the Indian New Deal.

Termination: 1945-1961:

House Resolution 108. Menominee restoration. Claims settlements.
Public Law 280. Relocation.

Reading: Deloria, xerox
Declaration of Indian Purpose, 1961

16. Federal-Indian History: Self-Determination
Self-determination and sovereignty.

Concluding discussion: Culture change, cultural integrity, and
personal identity.

FINAL PAPER DUE

History 240: History of Native Americans, 1492-1900

Instructor: Paul Stuart
Office: AHC 256
836-5404 (Office)
836-4435 (Messages)

Time and Room
2:00-2:50 pm MWF
HHH-323

Introduction:

This course is intended to provide an introduction to American Indian History from the first contact with Europeans to the present. Since this is a broad field, arbitrary limits have been placed on the scope of the course. The emphasis will be on broad themes and generalizations rather than on an attempt to study American Indian History in all of its detail and variety. This course emphasizes Indian-white relations, including initial contacts and mutual adaptations of both groups, conflict between Indians and whites, the acculturation of American Indian groups, and revivals of Indian culture. Students interested in pre-contact Indian cultures should take Anthropology 275, North American Indians. Students interested in specific topics in Indian history should consider appropriate topics in History 468/668, Studies in American Indian History.

Textbooks:

1. Text rental:

Arrell Morgan Gibson, The American Indian: Prehistory to the Present (1980).

2. Required for Purchase:

Henry Warner Bowden, American Indians and Christian Missions: Studies in Cultural Conflict (1981).

Anthony F. C. Wallace, The Death and Rebirth of the Seneca (1969).

Other required readings are listed in the outline of classes. Additional readings may be assigned during the semester. Copies of all required readings are on reserve in McIntyre Library.

Learning Activities:

Students should do the readings during the periods indicated on the outline of classes. The readings will provide the basis for lectures and discussion. Class attendance and active participation is expected.

Two examinations will be given, one during Week 8 and the other during final exam week. In addition to the examinations, students will complete two exercises (due September 27 and November 22). Each exercise will contribute 20% of the course grade; the midsemester examination will contribute 25% and the final examination 35%.

- Week 1
8/22 Introduction: Some Problems of Indian History.
- Week 2
8/26-30 Indian Personality, Society, and Religion Before European Contact.
Required Readings:
Bowden, pp. 2-24.
Gibson, pp. 1-89.
- Week 3
9/4-6 Spain in the New World.
Required Readings:
Bowden, pp. 25-58.
Gibson, pp. 91-113.
Begin Wallace
- Week 4
9/9-13 France, Holland, and Russia in the New World.
Required Readings:
Bowden, pp. 59-95.
Gibson, pp. 115-181.
Continue Wallace
- Week 5
9/16-20 Britain in the New World.
Required Readings:
Bowden, pp. 96-163.
Gibson, pp. 183-216.
Continue Wallace
- Week 6
9/23-27 The European Invasions of America in Comparative Perspective.
Required Readings:
Gibson, pp. 217-248.
Wilbur R. Jacobs, "The Fatal Confrontation: Early Native-White Relations on the Frontiers of Australia, New Guinea, and America--A Comparative Study," Pacific Historical Review 40(August 1971): 283-309.
Norman Pollock, "Contacts Between Settlers and Native Peoples" (1980).
Continue Wallace

FIRST EXERCISE DUE

- Week 7
9/30-10/4 Indians in the New Nation: American Expansion and Indian Removal.
Required Readings:
Gibson, pp. 249-331.
Continue Wallace
- Week 8
10/7-11 Christian Missions and Indian Cultural Renewals in the Nineteenth Century.
Required Readings:
Bowden, pp. 164-197.
Finish Wallace

MIDSEMESTER EXAMINATION

- Week 9
10/14-18 Westward Expansion and Conflict: From Removal to Containment.
Required Readings:
Gibson, pp. 333-407.
- Week 10
10/21-25 Tribal-State Conflict: A Comparative Analysis.
Required Readings:
Gibson, pp. 407-424.
Akbar S. Ahmed, "Tribes and States in Waziristan" (1983).
Evelyn Hu-De Hart, "Development and Rural Rebellion:
Pacification of the Yaquis in the Late Porfiriato,"
Hispanic American Historical Review 54(February 1974):
72-93.
Desmond Morton, "Cavalry or Police: Keeping the Peace on
Two Adjacent Frontiers, 1870-1900," Journal of Canadian
Studies 12(Spring 1977): 27-37.
- Week 11
10/28-11/1 Reservations and Education: The Campaign for Indian Assimila-
tion.
Required Readings:
Gibson, pp. 425-484.
J. W. Powell and G. W. Ingalls, "From Warpath to Reserva-
tion" (1874).
- Week 12
11/4-8 Allotment and Land Tenure: The Divestment of the Indian Estate.
Required Readings:
Gibson, pp. 485-512.
Indian Rights Association, "Land in Severalty" (1884).
John Collier, "A New Deal for the Red Man" (1938).
- Week 13
11/11-15 Non-Native Defenders of Aboriginal Rights: Indigenismo in
Comparative Perspective.
Required Readings:
Thomas M. Davies, Jr., "The Indigenismo of the Peruvian
Aprista Party: A Reinterpretation," Hispanic American
Historical Review 51(November 1971): 626-645.
Edward H. Spicer, "Indigenismo in the United States, 1870-
1960," América Indígena 34(October 1964): 349-363.
William E. Unrau, "An International Perspective on American
Indian Policy: The South Australian Protector and
Aborigines Protection Society," Pacific Historical
Review 45(November 1976): 519-538.
- Week 14
11/18-22 The Twentieth Century: Reform and Reaction.
Required Readings:
Bowden, pp. 198-221.
Gibson, pp. 513-555.
- SECOND EXERCISE DUE
- Week 15
11/25 An Indigenous Indian Movement.
Required Readings:
Gibson, pp. 555-576
Peter Iverson, "Building Toward Self-Determination: Plains
and Southwestern Indians in the 1940s and 1950s,"
Western Historical Quarterly 16(April 1985): 163-173.

11/27-29 THANKSGIVING VACATION

Week 16 Influences on Contemporary Indian Policy: Sovereignty, Human
12/2-6 Rights, and International Law.

Required Readings:

Russel Lawrence Barsh and James Youngblood Henderson,
"Aboriginal Rights, Treaty Rights, and Human Rights:
Indian Tribes and 'Constitutional Renewal,'" Journal of
Canadian Studies 17(Summer 1982): 55-81.

Vine Deloria, Jr., and Clifford Lytle, The Nations Within:
The Past and Future of American Indian Sovereignty
(1984), pp. 244-264.

Week 17 The Indian Legacy.

12/13-17 Required Readings:

Gibson, pp. 577-588.

12/16-20 FINAL EXAMINATIONS

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History 468/668 Studies In American Indian History Spring 1987
Topic: The 20th Century
Instructor: Paul Stuart

Textbooks
rental:

Vine Deloria, Jr. and Clifford Little, The Nations Within: The Past And Future Of American Indian Sovereignty (1984).

purchase:

Hazel Hertzberg, The Search For An American Indian Identity: Modern Pan-Indian Movements (1971).

Peter Iverson (ed), The Plains Indians Of The Twentieth Century (1985).

Course Requirements:

Specific reading assignments are listed in the Outline of Classes, below. Additional required readings may be assigned during the semester. Copies of all required readings, other than those found in the textbooks, will be placed on reserve in McIntyre Library.

Students should complete the assigned readings prior to the week for which they are assigned. The readings will provide the basis for discussions and other learning activities. Class attendance and participation is expected.

Two examinations will be given, one during Week 8 and the other during final exam week. In addition to the examinations, all students will be required to complete an original paper on a topic related to the content of the course. The assignment for the paper will be due February 17; the completed paper will be due April 28.

All written work should be submitted as typed, double-spaced, and free from grammatical errors. Direct quotations must be enclosed in quotation marks or indented and single-spaced. Students should follow some standard system for citing sources.

The midsemester examinations will contribute 25% of the course grade; the final exam will contribute 35%. The prospectus for the term paper will contribute 5% and the term paper itself will contribute 35%.

Graduate students will be required to complete an annotated bibliography, in addition to the above requirements. The assignment for the annotated bibliography will be distributed separately.

Outline of Classes and Required Readings (subject to change)

Week I Jan. 20	INTRODUCTION: American Indians To 1900 Hertzberg, pp. 1-27. Iverson, pp. 3-54.
Week II Jan. 27	INDIAN POLICY, 1900-1924 Deloria and Lytle, pp. 1-28 Hertzberg, pp. 31-58 Iverson, pp. 55-75
Week III Feb. 3	PAN-INDIANISM IN THE PROGRESSIVE ERA Hertzberg, pp. 59-134
Week IV Feb. 10	RELIGIOUS PAN-INDIANISM: THE NATIVE AMERICAN CHURCH Hertzberg, pp. 135-178, 239-284

Week V Feb. 17	A MOVEMENT FOR INDIAN REFORM: THE 1920S Deloria and Lytle, pp. 37-54 Hertzberg, pp. 179-236 Prospectus Due
Week VI-VII Feb. 24- Mar. 3	THE INDIAN NEW DEAL Deloria and Lytle, pp. 55-189 Iverson, pp. 107-132
Week VIII Mar. 10	INDIANS IN WORLD WAR II Iverson, pp. 149-168 Mid-Semester Exam Spring Recess (March 16-20)
Week IX Mar. 24	POST WAR INDIAN AFFAIRS Deloria and Lytle, pp. 183-200 Hertzberg, pp. 287-324
Week X Mar. 31	THE MANAGEMENT OF INDIAN RESOURCES Iverson, pp. 77-106, 169-185, 219-235
Week XI-XII Apr. 21-28	TRIBAL SOVEREIGNTY AND INDIAN SELF-RULE Deloria and Lytle, pp. 232-243 Iverson, pp. 237-248 Term Paper Due (April 28)
Week XV-XIV May 5-12	INDIANS TODAY: The Present As Prologue Deloria and Lytle, pp. 244-264 Iverson, pp. 249-264 Final Exam, (May 19) 7PM

HISTORY 431
INDIAN-WHITE RELATIONS IN NORTH AMERICAN HISTORY

231

W. R. Swagerty

M/W/F 11:30 A.M. Adm. Bldg. 336

Office: Adm. Bldg. 311B

Office Hours: 1:30-3:00 Mondays and Wednesdays or by appointment

Phone: Office 885-6533 Home 883-0790

Course Description: History 431 is a fairly new offering at Idaho and is designed to complement offerings of the Department of Sociology/Anthropology on North American Indians. The main purpose of the course is to acquaint class participants with major themes in the American Indian historical experience from the late fifteenth century to the present. The major geographical focus will be native culture areas within the present-day United States. However, because modern political boundaries are superficial for the various cultural groups in question, some attention will be given to Indians of present-day Canada and Mexico.

Methodology: Our approach in unraveling major themes of Indian-White relations will be that of "ethnohistory," a creative blend of the cultural perspectives employed in modern anthropology and the tools and scientific methods of the discipline of history. We will attempt to examine the Indian side(s) of complex themes and questions as well as the better-known and better documented White side of these same problems.

Format: The success of any course in ethnic studies is dependent on both the instructor's knowledge and preparation in the subject area and student participation and preparation. Therefore, the class will be conducted with a combination of lectures, lecture-discussions, panel discussions and possibly some student oral presentations. We will also view a few films.

Student Obligations: In addition to required class attendance, each student is responsible for participating in at least one panel discussion as a panelist. I may also request each student to be in charge of a particular reading assignment for general class discussion. Each class participant is required to write one major research paper. Topics are flexible, but must be approved in consultation with the instructor during office hours or by special appointment. All papers should include primary as well as secondary sources, should be footnoted and should include a bibliography. Style should conform to standard professional historical journals with notes at the bottom of each page or at the end of the text. Kate L. Turabian's A Manual for Writers of Term Papers, Theses and Dissertations (4th or 5th editions) is an excellent guide to standard forms of scholarly writing.

Examinations: There will be two examinations. The midterm will consist of an in-class, closed book examination and a take-home, open book essay examination. The final examination will be a take-home and will be open book.

Evaluation of Performance: The Midterm will count 25%; the Final Exam 25%; the Research Paper 30%; and class participation, including panel discussions, 20% of the total score.

Reading: Fortunately there is a wealth of published material in the field of Indian-White relations. I have selected several paperbacks as required reading and have placed other items on reserve in the University Library. Assignments on the weekly schedule list those items required for History 431 with the letter, (A). Suggestions for further reading are not required and are indicated with the letter (B). These are merely offered to aid those seeking additional information on the subjects introduced in class. For all class participants, I have placed on reserve the following reference works to aid you with your research papers and with the historiography of North American Indians:

Center for the History of the American Indian Bibliographical Series, gen. ed. Francis Jennings (1976-1982)

(There are now 30 volumes in the series. Each volume covers a different subject area. Some focus on one tribe; others are thematic (eg. "Native American Historical Demography," "Indian Missions," and "United States Indian Policy"); still others are regional (eg. "Southwest," "Northeast," "Plains"). Volume 30, just released is a capstone volume which I edited and which contains the most current bibliographical essays by experts on various topics in the social sciences. That volume is on reserve as

W. R. Swagerty, ed., SCHOLARS AND THE INDIAN EXPERIENCE

The following essays are in the above:

"Native American Prehistory" Dean R. Snow

"Native American Population Collapse and Recovery" Henry Dobyns

"Spanish-Indian Relations, 1513-1821" W. R. Swagerty

"Anglo-Indian Relations in Colonial North America" J. F. Fausch

"Indian-White Relations, 1790-1900" Frederick E. Hoxie

"20th Century Federal Indian Policy" Donald Fixico

"Contemporary American Indians" Russell Thornton

"Native Americans and the Environment" Richard White

"Indian Tribal Histories" Peter Iverson

"The Indian and the Fur Trade" Jacqueline Peterson and John Anfinson

Other reference works available in the "Reference Section" of the Social Science Library include the following:

Handbook of North American Indians, gen. ed., William C.

Sturtevant (this is the revised Smithsonian Institution Handbook which contains the most authoritative summaries of tribal ethnographies, linguistics, etc. Unfortunately only five of the projected twenty volumes have been published to date. These are:

Southwest, Vol. 9 (archaeology and Pueblos)

Southwest, Vol. 10 (non-Pueblo Southwest)

Northeast, Vol. 15

Subarctic, Vol. 6

California, Vol. 8

Francis Paul Prucha, A Bibliographical Guide to the History of Indian-White Relations in the United States (covers materials to 1975)

Indian-White Relations in the United States: A Bibliography of Works Published 1975-1980

Reference works, continued:

J. Charles Kappler, compiler, Indian Affairs, Laws and Treaties (5 vols., Washington: Government Printing Office, 1904-1941).
(note: if you want to find a treaty or an agreement made between the United States and a tribe, this is where you go for the text).

Frederick Webb Hodge, ed., Handbook of American Indians North of Mexico. 2 vols. (Washington: Government Printing Office, 1907, 1910) (This is the original Bureau of American Ethnology "Handbook" and is now out-of-date on many subjects).

John R. Swanton, The Indian Tribes of North America. Bureau of American Ethnology Bulletin 145. (Washington: Government Printing Office, 1952) (a great one-volume encyclopedia of tribes and cultures of North America).

Harold E. Driver, Indians of North America, 2d ed. (Chicago: University of Chicago Press, 1969)
(ethnographic overview; summary of ethnology)

Arrell Morgan Gibson, The American Indian: Prehistory to the Present (Boston: D. C. Heath, 1980)
(most detailed "text" available in Indian history)

Wilcomb E. Washburn, The Indian in America (New York: Harper and Row, 1975)
(best short text, especially good for colonial and early national periods)

William T. Hagan, American Indians, rev. ed. (Chicago: University of Chicago Press, 1979)
(very short but authoritative summary)

Alvin M. Josephy, Jr., The Indian Heritage of America (New York: Vintage, 1968) especially good on Mesoamerican background to North American Indian history

D'Arcy McNickle, They Came Here First: The Epic of the American Indian (New York: Oxford University Press, 1975)
(sensitive and authoritative summary written by an Indian anthropologist and humanist)

Clark Wissler, Indians of the United States, rev. ed. (Garden City, N. Y., 1966)
(summaries of "cultural areas" of North America)

George Peter Murdock and Timothy J. O'Leary, eds., Ethnographic Bibliography of North America. 4th ed., rev. 5 vols. (New Haven: Human Relations Area Files Press, 1975).
(best place to find ethnographic bibliographical citations)

Required Purchases for Course:

The following are available in the university bookstore for this course: (one copy on reserve in the library)

Alfred W. Crosby, Jr., The Columbian Exchange: Biological and Cultural Consequences of 1492 (Westport, Ct: Greenwood, 1972)

Alvin M. Josephy, Jr., The Patriot Chiefs: A Chronicle of American Indian Resistance (New York: Penguin, 1969)

James Axtell, The European and the Indian: Essays in the Ethnohistory of Colonial North America (New York: Oxford University Press, 1981)

Robert M. Utley, The Indian Frontier of the American West, 1846-1890 (Albuquerque: University of New Mexico Press, 1984)

Alvin M. Josephy, Jr., Now That the Buffalo's Gone: A Study of Today's American Indians (New York: Alfred Knopf, 1982; reissued in paper, Norman: University of Oklahoma Press, 1984)

Vine Deloria, Jr. and Clifford Lytle, The Nations Within: The Past and Future of American Indian Sovereignty (New York: Pantheon, 1984)

R. David Edmunds, ed., American Indian Leaders: Studies in Diversity (Lincoln: University of Nebraska Press, 1980)

National Geographic Society, Map, "Indians of North America"

Class Schedule by Week and Topic:

Explanation: (A) = required reading ; (RE) = on reserve
(B) = suggested reading

Week 1

Jan. 9-11

Introduction

Crossing the Cultural Divide: Or What is Ethnohistory?

(A) James Axtell, European and the Indian, "Preface" and Ch. 1: "Ethnohistory: An Historian's Viewpoint"

Frederick Jackson Turner, "The Significance of the Frontier in American History" (1893) (RE)

Jack D. Forbes, "Frontiers in American History and the Role of the Frontier Historian," Ethnohistory 15 (1968): 203-35 (RE)

(B) Wilcomb Washburn, "Ethnohistory: History in the Round." Ethnohistory 8 (1961):31-48.

William C. Sturtevant, "Anthropology, History and Ethnohistory." Ethnohistory 13 (1966):1-51.

James Axtell, "The Ethnohistory of Early America: A Review Essay." William and Mary Quarterly 35 (1978): 110-44.

Bruce G. Trigger, "Ethnohistory: Problems and Prospects." Ethnohistory 29(1982):1-19.

Week 2

Jan. 14

Defining "the Indian:" White Myths and Stereotypes

Come prepared on Jan. 14 with a one-page summary of what you think the term, "Indian" best connotes.

Jan. 16, 18

The Original Human Beings: Native North America on the Eve of Invasion

- (A) Axtell, European and the Indian, Ch. 2: "The Unkindest Cut: Or, Who Invented Scalping? A Case Study."
 Crosby, Columbian Exchange, Ch. 1: "The Contrasts."
 Wilcomb Washburn, "Origins of the American Indian," pp. 1-10 of The Indian in America (RE)
 James Axtell, ed., The Indian Peoples of Eastern America: A Documentary History of the Sexes, Ch. 6: "Heaven and Earth," Items 56 "The World on the Turtle's Back" and 57, "The First Ottawas" pp. 171-181. (RE) under Axtell, "Heaven and Earth"
- (B) Gordon R. Willey, An Introduction to American Archaeology, Vol. I: North and Middle America (New York: Prentice Hall, 1966)
 Robert Silverberg, Mound Builders of Ancient America: The Archaeology of a Myth (New York, 1968)
 Jesse D. Jennings, Prehistory of North America (1974)
 _____, ed., Ancient Native Americans (San Francisco, 1978)
 R. S. MacNeish, ed., Early Man in America (New York: Scientific American Press, 1973)
 Alice B. Kehoe, North American Indians: A Comprehensive Account (1981)

Week 3

Jan. 21-25

A Well-Peopled Land: Dynamics of Culture Area Interaction and Demographic Patterns in Aboriginal North America

- (A) Wilcomb Washburn, Indian in America, Ch. 3: "Indian Social Structure," pp. 25-65 (RE)
 Crosby, Columbian Exchange, Ch. 2: "Conquistador y Peste," pp. 35-63
 Henry F. Dobyns, "Population of the Native American Paradise Lost," pp. 34-45 in Their Number Become Thinned: Native American Population Dynamics in Eastern North America (Knoxville: U. of Tennessee Press, 1983) (RE)
 _____, "Widowing the Coveted Land," in Ibid., pp. 8-32 (to be handed out in class)
- (B) Henry F. Dobyns, with W. R. Swagerty, Their Number Become Thinned (see above) (RE)
 Henry F. Dobyns, "Native American Population Collapse and Recovery," in Scholars and the Indian Experience, ed. W. R. Swagerty (Bloomington: Indiana University Press, 1984), pp. 17-35. (RE)
 Wilbur R. Jacobs, "'The Tip of an Iceberg: Pre-Columbian Indian Demography and Some Implications for Revisionism.'" William and Mary Quarterly, 3rd. ser. 31(1974): 123-32.

Week 4

Jan. 28-30

"Cannibals and Christians: First European
Images and Encounters in the Americas"

- (A) Crosby, The Columbian Exchange, Ch. 3: "Old World Plants and Animals in the New World," pp. 64-121; Ch. 4: "The Early History of Syphilis: A Reappraisal," pp. 122-164. ; Josephy, Patriot Chiefs, "Hiawatha"
- (B) Robert F. Berkhofer, Jr., The White Man's Indian: Images of the American Indian from Columbus to the Present (1978)
- Fredi Chiappelli, ed., First Images of America: The Impact of the New World on the Old. 2 vols. (1976)
(contains many articles on specific images and items of material culture)
- Carl O. Sauer, Sixteenth Century North America: The Land and the People as Seen by the First Europeans (1966)

Feb. 1 &

Week 5

Feb. 4-6

"Sword, Cross and Crown: Spanish-Indian
Relations and the Implications of the Conquest"

- (A) Josephy, Now That the Buffalo's Gone, pp. 77-112
- (A) Crosby, Columbian Exchange, Ch. 5, "New World Foods and Old World Demography," pp. 165-207; Ch. 6: "The Columbian Exchange Continues," pp. 208-221
- Alfonso Ortiz, "The Tewa World View," pp. 179-189 in Teachings from the American Earth: Indian Religion and Philosophy, ed. Dennis Tedlock and Barbara Tedlock (New York: Liveright, 1975) (RE)
- Alvin M. Josephy, Jr., The Patriot Chiefs, Ch. 3: "Pope and the Great Pueblo Uprising," pp. 65-94
- (B) Lewis Hanke, The Spanish Struggle for Justice in the Conquest of America (1949)
- _____, Aristotle and the American Indians (1959)
- R. C. Padden, The Hummingbird and the Hawk (1967)
(focuses on the conquest of Mexico by Cortes)
- Miguel Leon Portilla, The Broken Spears: The Aztec Account of the Conquest of Mexico (1962)
- Robert Ricard, The Spiritual Conquest of Mexico (1933)
- Edward H. Spicer, Cycles of Conquest: The Impact of Spain, Mexico and the United States on the Indians of the Southwest, 1533-1960 (1962)

Feb. 8

"Prophecies Come True: Indian Responses
to European Reconnaissance of North America"

- (A) Alvin M. Josephy, Jr., Now That The Buffalo's Gone, "I Will Die An Indian," pp. 3-29
- Peter Nabokov, ed., Native American Testimony, sections 1-2, "Premonitions and Prophecies" and "Face to Face," pp. 1-36 (RE)
- (B) David Beers Quinn, North American From Earliest Discovery to First Settlements (1976)
- John R. Swanton, The Indians of the Southeastern United States (1946)
- Charles Hudson, The Southeastern Indians (1976)
- Elizabeth A. H. John, Storms Brewed in Other Men's Worlds: The Confrontation of Indians, Spanish and French in the Southwest, 1540-1795 (1975)
- Howard Peckham and Charles Gibson, eds., Attitudes of Colonial Powers toward the American Indian (1969)

Week 6

Feb. 11-13

"More Strangers in Our Snow: French-Indian
Relations"

- (A) Axtell, European and the Indian, Ch.3: "The Invasion Within: The Contest of Cultures in Colonial North America," pp. 39-86
 Josephy, Patriot Chiefs, "Hiawatha" (review)
 Calvin Martin, "The European Impact on the Culture of a Northeastern Algonquian Tribe: An Ecological Interpretation." William and Mary Quarterly, 3rd. ser. 31(1974):3-26 (RE)
 Cornelius Jaenen, "Problems of Assimilation in New France, 1603-1645," in Canadian History Before Confederation, ed. J. M. Bumsted (1979), pp. 40-58 (RE)
- (R) Cornelius Jaenen, Friend and Foe: Aspects of French-Amerindian Cultural Contact in the Sixteenth and Seventeenth Centuries (1976)
 Marcel Trudel, The Beginnings of New France, 1524-1663 (1973)
 Calvin L. Martin, Keepers of the Game: Indian-Animal Relationships and the Fur Trade (1978)
 Shepard Krech III, ed., Indians, Animals and the Fur Trade: A Critique of Calvin Martin's KEEPERS OF THE GAME (1981)
 Wilbur R. Jacobs, "Indians as Ecologists and Other Environmental Themes in American Frontier History." in American Indian Environments: Ecological Issues in Native American History, ed. C. Vecsey and R. Venables, pp. 46-64 (1980)
 Alfred G. Bailey, The Conflict of Europeans and Eastern Algonkian Cultures, 1504-1700 (1967)
- (A) "Huronian Documents Packet," selections from Axtell, ed., The Indian Peoples of Eastern America (15 pp.) (RE)
- Feb. 15
- "The Squanto Mystique: A Reexamination of
English-Indian Relations in 17th Century America"
- (A) Josephy, Patriot Chiefs, Ch. 2, "King Philip," pp. 33-62
 Axtell, European and the Indian, Ch. 5: "Last Rights: The Acculturation of Native Funerals in Colonial North America," pp. 110-128.
 Josephy, Now That the Buffalo's Gone, Ch. 2: "The Lord Giveth and the Lord Taketh Away," pp. 31-75
 Francis Jennings, "The Deed Game," from The Invasion of America: Indians, Colonialism and the Cant of Conquest (New York: W.W. Norton, 1975), pp. 128-145. (RE)
 Alden T. Vaughan, "Pequots and Puritans: The Causes of the War of 1637," from William and Mary Quarterly, 3rd ser. 21(1964):256-69. (RE)
- (B) Francis Jennings, The Invasion of America (1975)
 Alden T. Vaughan, New England Frontier (1965)
 Neal Salisbury, Manitou and Providence: Indians, Europeans and the Making of New England, 1500-1643 (1982)
 Howard S. Russell, Indian New England Before the Mayflower (1980)
- (A) Neal Salisbury, "Squanto: Last of the Patuxets," in Struggle and Survival in Colonial America, ed. David G. Sweet and Gary B. Nash (Berkeley: University of California Press, 1981), pp. 228-246 (RE)

Week 7

Feb. 20

"The Great Virginia Uprising: Role Model
in Incivility"

- (A) J. Frederick Fausz, "Opechancanough: Indian Resistance Leader," in Struggle and Survival in Colonial America, ed. David Sweet and Gary B. Nash, pp. 21-37 (Berkeley: University of California Press, 1981) (RE)
Nancy O. Lurie, "Indian Cultural Adjustment to European Civilization: The Case of Powhatan's Confederacy," in Seventeenth Century America, ed. James Morton Smith (1959), pp. 33-52 (RE)
- (B) Gary B. Nash, Red, White and Black: The Peoples of Early America, 2d ed. (1982)
J. Frederick Fausz, "Fighting Fire with Firearms: The Anglo-Powhatan Arms Race in Early Virginia." American Indian Culture and Research Journal 3 (1979):33-50.
Edmund S. Morgan, American Slavery; American Freedom: The Ordeal of Colonial Virginia (1975)
Gary B. Nash, "The Image of the Indian in the Southern Colonial Mind." William & Mary Quarterly 29(1972): 197-230.
Alden T. Vaughan, "'Expulsion of the Savages'; English Policy and the Virginia Massacre of 1622." William & Mary Quarterly 35(1978):57-84.

Feb. 22

"White Indians; Red Puritans: Patterns of
Acculturation in Colonial America"

- (A) Axtell, European and the Indian: Ch.4, "Dr. Wheelock's Little Red School," pp. 87-109; Ch. 6, "The Scholastic Philosophy of the Wilderness," pp. 131-167; Ch. 7, "The White Indians of Colonial America," pp. 168-206.
- (B) Neal Salisbury, "Red Puritans: The 'Praying Indians' of Massachusetts Bay and John Eliot." William & Mary Quarterly 31(1974):27-54
Daniel Tyler, ed., Red Men and Hat Wearers: Viewpoints in Indian History (1976)
Deward E. Walker, Jr., ed., The Emergent Native Americans. A Reader in Culture Contact (1972)
Karen O. Kupperman, Settling with the Indians: The Meeting of English and Indian Cultures in America, 1580-1640 (1980)
William Cronon, Changes in the Land: Indians, Colonists and the Ecology of New England (1983)
A. Irving Hallowell, "The Backwash of the Frontier: the Impact of the Indian on American Culture," in Walker D. Wyman and Dlifton B. Kroeber, eds., The Frontier in Perspective (1957), pp. 229-58.

Week 8

Feb. 25

"Encroaching Tides: The Indian Dilemma in European
Colonial Wars for Empire"

- (A) Josephy, Patriot Chiefs, Ch. 4, "The Wilderness War of Pontiac," pp. 95-128.
Wilbur R. Jacobs, Dispossessing the American Indian: (R)
"Unsavory Sidelights of Colonial Trade"
"Wampum and the Protocol of Treaty Making"
"White Gift-Giving: French Skills in Managing the Indians"

- Jacobs, Dispossessing the American Indian, cont. (RE)
 "British Indian-White Relations: Edmond Atkin's Scheme for Imperial Control"
 "A Message to Fort William Henry: Drama of Siege and Indian Savagery"
 "Gift Giving and Pontiac's Uprising"
 "Pontiac's War: A Conspiracy?"
 total pages on reserve = 62 under Jacobs, "White..."
- Axtell, European and the Indian, Ch. 8: "Scalping: the Ethnohistory of a Moral Question," pp. 207-241
 Ch. 9: "The English Colonial Impact on Indian Culture," pp. 245-271; Ch. 10: "The Indian Impact on English Colonial Culture," pp. 272-315.
- R. David Edmunds, "Old Briton," in Edmunds, ed., American Indian Leaders: Studies in Diversity, pp. 1-20.
- (B) Howard H. Peckham, Pontiac and the Indian Uprising (1947)
 _____, The Colonial Wars, 1689-1762 (1964)
 Anthony F. C. Wallace, Teedyuscung, King of the Delawares (1949)
 Francis Parkman, History of the Conspiracy of Pontiac (1868)
 Milton W. Hamilton, "Sir William Johnson: Interpreter of the Iroquois." Ethnohistory 10(1963): 270-86.
 William L. Stone, The Life and Times of Sir William Johnson. 2 vols. (1865)

Feb. 27

"Both Redcoats and Patriots: Indians in the American Revolution"

- (A) James H. O'Donnell III, "Joseph Brant," in Edmunds, ed., American Indian Leaders, pp. 21-40
 Michael D. Green, "Alexander McGillivray," in Edmunds, ed., American Indian Leaders, pp. 41-63.
- (B) Barbara Graymont, The Iroquois in the American Revolution (1972)
 James H. O'Donnell III, Southern Indians in the American Revolution (1973)
 William N. Fenton, "The Iroquois in History," in North American Indians in Historical Perspective, ed. Eleanor Leacock and Nancy Lurie (1971), pp. 129-68
 Walter H. Mohr, Federal Indian Relations, 1774-1788 (1933)

March 1

Mid-term Examination

Week 9

March 4

Take Home Section of Midterm due back (11:30A.M.)

- "Caught in the Vise: Indians in the New Republic: The Origins of Federal Indian Policy"
- (A) Josephy, Now That the Buffalo's Gone, Ch. 4: "Cornplanter, Can You Swim?" pp. 127-137
 Harvey L. Carter, "A Frontier Tragedy: Little Turtle and William Wells," The Old Northwest 6(1980): 3-18 (RE)

March 4, cont.

- (B) Anthony F. C. Wallace, Death and Rebirth of the Seneca (1970)
 John W. Caughey, Alexander McGillivray of the Creeks (1958)
 Donald Grinde, The Iroquois and the Founding of the American Nation (1958)
 Reginald Horsmann, Expansion and American Indian Policy, 1783-1812 (1967)
 Francis Paul Prucha, American Indian Policy in the Formative Years, 1790-1830 (1962)
 Bernard W. Sheehan, Seeds of Extinction: Jeffersonian Philanthropists and the American Indian (1973)
 Randolph C. Downes, Council Fires on the Upper Ohio: A Narrative of Indian Affairs in the Upper Ohio Valley until 1795 (1940)

March 6

"Pan-Tribal Resistance in the Great Lakes: Tecumseh and the Vision of Tenskawatawa"

- (A) Josephy, Patriot Chiefs, Ch. 5, "Tecumseh, The Greatest Indian," pp. 129-174
 Martin Zanger, "Red Bird," in Edmunds, ed., American Indian Leaders, pp. 64-87.
- (B) R. David Edmunds, Tecumseh and the Quest for Indian Leadership (1984)
 _____, The Shawnee Prophet (1983)

March 8

"Where Two Worlds Met: The Significance of the Fur Trade as 'Golden Age' and Foundation of Economic Dependency in American Indian History"

- (A) Jacqueline Peterson, "'Wild' Chicago: The Formation and Destruction of a Multiracial Community on the Midwestern Frontier, 1810-1837," in The Ethnic Frontier, ed. M. G. Halli and Peter D'A. Jones (1978), pp. 25-71. (RE)
 Preston Holder, "The Fur Trade as Seen from the Indian Point of View" in The Frontier Reexamined, ed. John Francis McDermott (1967), pp. 129-40. (RE)
 Bruce M. White, "Parisian Women's Dogs: A Bibliographical Essay on Cross-Cultural Communication and Trade," in Where Two Worlds Meet: The Great Lakes Fur Trade (1982), pp. 120-126 (RE)
- (B) Arthur J. Ray, Indians in the Fur Trade: Their Role As Trappers, Hunters and Middlemen in the Lands Southwest of Hudson Bay, 1660-1870 (1974)
 _____, and Donald Freeman, "Give Us Good Measure" An Economic Analysis of Relations between the Indians and the Hudson's Bay Company before 1763 (1978)
 Jennifer S. H. Brown, Strangers in Blood: Fur Trade Company Families in Indian Country (1980)

Sylvia Van Kirk, "Many Tender Ties: Women in Fur Trade Society, 1670-1870" (1980)
 Carolyn Gilman, et. al., Where Two Worlds Meet: The Great Lakes Fur Trade (1982)

Week 10

--Spring Recess--

Week 11

March 18

- "The Movement for Indian Assimilation: The Cherokee Nation and California Mission Indians as Case Studies in Acculturation"
- (A) Gary Moulton, "John Ross," in Edmunds, ed., American Indian Leaders, pp. 88-106.
 George Castillo, "The Impact of Euro-American Exploration and Settlement [on the California Indians]" from California, ed. Robert F. Heizer, Vol. 8 of Handbook of North American Indians, pp. 99-127 (Washington: Government Printing Office, 1978) (RE)
- (B) Charles C. Royce, The Cherokee Nation of Indians (1975)
 William G. McLoughlin, "Civil Disobedience and Evangelism and the Missionaries to the Cherokees, 1829-1839." Journal of Presbyterian History 51 (1973):116-139.
 J. Leitch Wright, Jr., The Only Land They Knew: The Tragic Story of the Indians of the Old South (1981)
 R. S. Cotterill, The Southern Indians: The Story of The Civilized Tribes before Removal (1954)
 Thomas W. Dunlay, "Indian Allies in the Armies of New Spain and the United States: A Comparative Study." New Mexico Historical Review 56(1981):239-58.
 Linda Sizelove, "Indian Adaptations to the Spanish Missions." Pacific Historian 22(1978):393-402.
 Sherburne F. Cook, The Conflict Between the California Indian and White Civilization (1976)
 Francis F. Guest, "An Examination of the Thesis of S. F. Cook on the Forced Conversion of Indians in the California Missions." Southern California Quarterly 61(1979):1-77.

March 20

Panel Discussion Number One:
 Indian Removal

- (A) "Documents Package-No. 1: REMOVAL" (RE)
 (Panelists will receive additional reading)
 Deloria and Lytle, The Nations Within, pp. 1-27.
- (B) Mary E. Young, Redskins, Ruffleshirts and Rednecks: Indian Land Allotments in Alabama and Mississippi, 1830-1860 (1961)
 Arthur DeRosier, Jr., The Removal of the Choctaw Indians (1970)
 Grant Foreman, Indian Removal (1932)
 Louis Filler and Allen Guttman, eds., The Removal of the Cherokee Nation (1962)
 Michael D. Green, The Politics of Indian Removal: Creek Government and Society in Crisis (1982)
 Ronald N. Satz, American Indian Policy in the Jacksonian Era (1975)

March 22

- "Fighting for Homelands: Indian Resistance to Forced Removal and White Settlement"
- (A) Josephy, The Patriot Chiefs, Ch. 6: "The Death of Osceola," pp. 175-208; and Ch. 7: "The Rivalry of Black Hawk and Keokuk," pp. 209-254.
- (B) William T. Hagan, The Sac and Fox Indians (1958)
 Donald Jackson, ed., Black Hawk: An Autobiography (1964)
 Reuben Gold Thwaites, The Story of the Black Hawk War (1892)
 Donald Fixico, "The Black Hawk-Keokuk Controversy," in Indian Leaders: Oklahoma's First Statesmen, ed. H. Glenn Jordan and Thomas M. Holm (1979), 64-78.
 Edwin C. McReynolds, The Seminoles (1957)
 Angie Debo, The Road to Disappearance (1941)

Week 12

March 25

- "Civilized Tribes in a 'Savage' Land: Changing Indians Relations in Texas, Indian Territory and the Great Plains, 1830-1860"
- (A) Donald Worcester, "Satanta," in Edmunds, ed., American Indian Leaders, pp. 107-130.
 Robert M. Utley, The Indian Frontier, Ch: 1: "The Indian West at Midcentury," pp. 1-30 and Ch. 2: "Foundations of a New Indian Policy, 1846-1860," pp. 31-64.
- (B) Robert A. Trennert, Jr., Alternative to Extinction: Federal Indian Policy and the Beginnings of the Reservation System, 1846-1851 (1975)
 Grant Foreman, Indians and Pioneers: The Story of the American Southwest before 1830 (1930)
 William H. Leckie, The Military Conquest of the Southern Plains (1963)
 Donald E. Worcester, The Apaches: Eagles of the Southwest (1979)
 Grant Foreman, Advancing the Frontier, 1830-1860 (1933)
 Charles L. Kenner, A History of New Mexican-Plains Indian Relations (1969)
 Ernest Wallace and E. Adamson Hoebel, The Comanches: Lords of the Southern Plains (1952)

March 27

- "Company Ward or Sovereign Consumer? The Indian and the Fur Trade of the Far West"
- (A) Peter M. Wright, "Washakie," in Edmunds, ed., American Indian Leaders, pp. 131-51.
 Gary C. Stein, "A Fearful Drunkenness: The Liquor Trade to the Western Indians as Seen by European Travelers in America, 1800-1860." Red River Valley Historical Review 1(1974):109-21. (RE)
 Robert A. Trennert, "The Fur Trader as Indian Administrator: Conflict of Interest or Wise Policy?" South Dakota History 5(1974):1-19. (RE)
 W. R. Swagerty, "Marriage and Settlement Patterns of Rocky Mountain Trappers and Traders." Western Historical Quarterly 11(1980):159-80. (RE)
 Wilbur R. Jacobs, "Frontiersmen, Fur Traders and Other Varmints: An Ecological Appraisal of the Frontier in American History." American Historical Association Newsletter (Nov. 1970):5-11. (RE)

- (A) cont. Clyde D. Dollar, "The High Plains Smallpox Epidemic of 1837-38." Western Historical Quarterly 8(1977):15-38. (RE)
- (B) Oscar Lewis, The Effects of White Contact upon Blackfeet Culture with Special Reference to the Role of the Fur Trade (1942)
 John C. Ewers, The Blackfeet: Raiders of the Northwestern Plains (1958)
 _____, The Horse in Blackfoot Indian Culture (1955).
 David J. Wishart, The Fur Trade of the American West: A Geographical Synthesis, 1807-1840 (1979)
 Howard R. Lamar, The Trader on the American Frontier: Myth's Victim (1977)
 Lewis O. Saum, The Fur Trader and the Indian (1965)
 John E. Sunder, The Fur Trade on the Upper Missouri, 1840-1865 (1965)
 Robin Fisher, Contact and Conflict: Indian-European Relations in British Columbia, 1774-1890 (1977)
 Theodore J. Karamanski, Fur Trade and Exploration: Opening the Far Northwest, 1821-1852 (1983)
 Shepard Krech III, The Subarctic Fur Trade: Native Social and Economic Adaptations (1984)
 Arthur J. Ray, Indians in the Fur Trade (1974)

March 29

"All the World Rushed In: The Near Destruction of the California Indians"

- (A) George Harwood Phillips, "Indians and the Breakdown of the Spanish Mission System in California." Ethnohistory 21(1974):291-301 (RE)
 Edward Castillo, "The Impact of Euro-American Exploration and Settlement." (RE) review especially pp. 104-113.
 Albert L. Hurtado, "Hardly a Farm House--A Kitchen without Them' Indian and White Households on the California Borderlands Frontier in 1860." Western Historical Quarterly 13(1982):245-70. (RE)
- (B) Robert F. Heizer and Alan F. Almquist, The Other Californians: Prejudice and Discrimination under Spain, Mexico and the United States to 1920 (1971)
 Sherburne F. Cook, The Population of the California Indians, 1769-1970 (1976)
 David J. Weber, "Failure of a Frontier Institution: The Secular Church in the Borderlands under Independent Mexico, 1821-1846." Western Historical Quarterly 12(1981):125-44.

Week 13

April 1

"When the White People Fought Each Other: Indians and the Civil War Years" Part I: Indian Territory
 (A) Utley, The Indian Frontier, Ch. 3, pp. 65-98.

- (B) Ralph K. Andrist, The Long Death (1964)
 Robert M. Utley, Frontiersmen in Blue: The United States Army and the Indian, 1848-1865 (1967)
 Francis P. Prucha, Broadax and Bayonet: The Role of the U. S. Army in the Development of the Northwest, 1815-1860 (1953)

- (B) cont. Lawrence C. Kelley, ed., Navajo Roundup: Selected Correspondence of Kit Carson's Expedition against the Navajos, 1863-1865 (1970)
- Ray Hoard Glassley, Pacific Northwest Indian Wars (1953)
- Frank McNitt, Navajo Wars (1972)
- Stan Hoig, The Sand Creek Massacre (1961)
- Charles C. Brill, Conquest of the Southern Plains (1938)
- Annie H. Abel, The American Indian as Slaveholder and Secessionist (1915)
- _____, The American Indian as Participant in the Civil War (1919)
- Edmund J. Danziger, Jr., Indians and Bureaucrats: Administering the Reservation Policy during the Civil War (1974)
- Edward E. Dale, "The Cherokees in the Confederacy." Journal of Southern History 13(1947):159-85.
- Fred Hood, "Twilight of the Confederacy in Indian Territory." Chronicles of Oklahoma 41(1963-64): 425-41.
- Richard H. Ellis, "Civilians, the Army and the Indian Problem on the Northern Plains, 1862-1866." North Dakota History 37(1970):20-39.

April 3 "Indians and the Civil War Years:
Part II--the Southwest as a Case Study

(A) See above

April 5 "Treaty-making on the Plains: The
Treaty of Fort Laramie, 1868 as a Case Study"

(A) Herbert T. Hoover, "Sitting Bull," in Edmunds, ed.,
American Indian Leaders, pp. 152-74.
Utley, The Indian Frontier, Ch. 4: "War and Peace:
Indian Relations in Transition, 1865-1869," pp. 99-
127.

(B) Francis Paul Prucha, The Great Father: The United
States Government and the American Indian. 2 vols.
(1984)

Imre Sutton, Indian Land Tenure: Bibliographical
Essays and A Guide to the Literature (1975)

Donald E. Worcester, "The Sioux Land Grab," in
Forked Tongues and Broken Treaties, ed. Don
Worcester, pp. 293-326 (1975).

Dwight L. Smith, "The Land Cession Treaty: A Valid
Instrument of Transfer of Indian Title," in This
Land of Ours: The Acquisition and Disposition of the
Public Domain, pp. 87-102 (1978).

Raymond J. DeMallie, "American Indian Treaty Making:
Motives and Meanings." American Indian Journal 3(1977):
2-10.

_____, "Touching the Pen: Plains Indian Treaty
Councils in Ethnohistorical Perspective," in Ethnicity
on the Great Plains, ed. Frederick C. Luebke, pp. 38-
53 (1980).

Roxanne Dunbar Ortiz, ed., The Great Sioux Nation (1977)

Week 14

April 8

"Grant's Peace Policy: Alternative to War?"

- (A) Utley, The Indian Frontier, Ch. 5: "Grant's Peace Policy, 1869-1876," pp. 219-155
"Plains Indian Wars and Treaty-Making Packet" (RE)
- (B) Lawrie Tatum, Our Red Brothers and the Peace Policy of U. S. Grant (1899)
Elsie Rushmore, The Indian Policy during Grant's Administration (1914)
Henry F. Fritz, The Movement for Indian Assimilation, 1860-1890 (1963)
Robert Mardock, The Reformers and the American Indian (1971)
Loring B. Priest, Uncle Sam's Stepchildren (1942)

April 10

"The Plains Indian Wars: Part One (Northern Plains)"

- (A) Josephy, Patriot Chiefs, "Crazy Horse" pp. 257-309;
"The Last Stand of Chief Joseph," pp. 313-346.
Utley, The Indian Frontier, Ch. 6: "Wars of the Peace Policy, 1869-1886," pp. 157-201.
- (B) Robert M. Utley, Frontier Regulars: The U. S. Army and the Indian, 1866-1891 (1973)
Mari Sandoz, Crazy Horse: Strange Man of the Oglalas, A Biography (1942)
_____, Cheyenne Autumn (1953)
George Bird Grinnell, The Fighting Cheyennes (1915)
James C. Olson, Red Cloud and the Sioux Problem (1965)
Wilbur S. Nye, Plains Indian Raiders (1968)
Grace R. Hebard and E. A. Brininstool, The Bozeman Trail, 2 vols. (1922)
Alvin M. Josephy, Jr., The Nez Perce Indians and the Opening of the Pacific Northwest (1965)
Lucullus V. McWhorter, Hear Me My Chiefs! (1952)
Merrill D. Beal, "I Will Fight No More Forever;" Chief Joseph and the Nez Perce War (1963)
Cyrus Townsed Brady, Indian Fights and Fighters (1904)

April 12

"Indians Wars: Part Two--Southwest and Rockies"

- (A) Captain Jack, Geronimo, and others, "Indian Oral History Packet," (RE)
- (B) Angie Debo, Geronimo (1980)
Eve Ball, In the Days of Victorio (1970)
Robert Emmitt, The Last War Trail: The Utes and the Settlement of Colorado (1954)
Marshall Sprague, Massacre: The Tragedy of White River (1957)
Eve Ball, Indeh: An Apache Odyssey (1980)
Dan L. Thrapp, The Conquest of Apacheria (1967)
_____, General Crook and the Sierra Madre Adventure (1972)
_____, Al Sieber: Chief of Scouts (1964)

(B) cont.

John G. Bourke, On the Border with Crook (1891)
 Keith H. Basso, ed., Western Apache Raiding and Warfare (1971)
 Keith A. Murray, The Modocs and Their War (1959)

Week 15

April 15

"Making Farmers of the Indians: The General Allotment Act of 1887 and Other Assimilationist Strategies"

Panel Discussion

(A)

"Dawes Act Documents" (to be handed out in class)
 Utley, The Indian Frontier, Ch. 7: "The Vision of the Reformers, 1865-1890," pp. 203-226.
 H. Craig Miner, "Dennis Bushhead," in Edmunds, ed., American Indian Leaders, pp. 192-205.

(B)

Francis P. Prucha, Americanizing the American Indian: Writings of the 'Friends of the Indian' 1880-1900 (1973)
 Dr. S. Otis, The Dawes Act (1973)
 H. Craig Miner, The Corporation and the Indian (1976)
 Helen M. Bannan, "The Idea of Civilization and American Indian Policy Reformers in the 1880s." Journal of American Culture 1(1978):787-99.
 Henry Fritz, "The Board of Indian Commissioners and Ethnocentric Reform, 1878-1893," in Indian-White Relations: A Persistent Paradox, ed. Jane F. Smith and Robert M. Kvasnicka, pp. 57-78 (1976).
 William H. Ahern, "Assimilationist Racism: The Case of the 'Friends of the Indian.'" Journal of Ethnic Studies 4(1976):23-32.
 Robert H. Keller, Jr., American Protestantism and United States Indian Policy, 1869-82 (1984)
 Frederick E. Hoxie, The Final Promise: The Campaign to Assimilate the American Indian, 1880-1920 (1983)

April 17

"Revitalizing Indian Culture: Messianic and other "revitalization" movements in American Indian History"

(A)

William T. Hagan, "Quannah Parker," in Edmunds, ed., American Indian Leaders, pp. 175-191.
 Black Elk, "The Messiah" and "Vision of Another World," excerpts from Black Elk Speaks: Being the Life Story of a Holy Man of the Oglala Sioux, ed. John G. Neihardt (1932), pp. 234-51. (RE)
 Anthony F. C. Wallace, "Renaissance," from Death and Rebirth of the Seneca (1969), pp. 303-337.

(B)

Anthony F. C. Wallace, "Revitalization Movements: Some Theoretical Considerations for their Comparative Study." American Anthropologist 58(1956):264-81.
 Ruth Underhill, Red Man's Religion (1965)
 Joseph Epes Brown, The Sacred Pipe (1953)
 James Mooney, The Ghost Dance Religion and the Sioux Outbreak of 1890 (1896)
 Robert H. Lowie, Sun Dance of the Shoshone, Ute and Hidatsa (1919)

(B) cont.

- Joseph G. Jorgensen, The Sun Dance Religion (1972)
 Leslie Spier, The Sun Dance of the Plains Indians (1921)
 David F. Aberle, Navajo and Ute Peyotism (1957)
 James R. Walker, Lakota Belief and Ritual, ed.
 Raymond DeMallie and Elaine Jahner (1980)
 William K. Powers, Oglala Religion (1977)
 John Lame Deer, Lame Deer, Seeker of Visions (1972)
 Peter J. Powell, Sweet Medicine: The Continuing Role of the Sacred Arrows, the Sun Dance and the Sacred Buffalo Hat in Northern Cheyenne History. 2 vols. (1972)
 _____, People of the Sacred Mountain. 2 vols. (1983)
 Omer C. Stewart, Washo-Northern Paiute Peyotism (1944)
 J. S. Slotkin, The Peyote Religion (1956)
 Weston La Barre, The Peyote Cult (1969)
 Hazel W. Hertzberg, The Search for an American Indian Identity: Modern Pan-Indian Movements (1971)
 Fred W. Voget, The Shoshoni-Crow Sun Dance (1984)

April 19

"From Prison to Homeland; Homeland to Boarding School: Reservation Life in the late Nineteenth and Early Twentieth Centuries."

(A)

- Utley, The Indian Frontier, Ch. 8, "The Reservation," pp. 227-52; and Ch. 9: "The Passing of the Frontier, 1890," pp. 253-72.
 Peter Iverson, "Carlos Montezuma," in Edmunds, ed., American Indian Leaders, pp. 206-221.
 "Reservation Packet," (RE) short memoirs by Indians
 Robert A. Trennert, "Educating Indian Girls at Non-reservation Boarding Schools, 1878-1920." Western Historical Quarterly 13(1982):271-290. (RE)

(B)

- Francis Paul Prucha, American Indian Policy in Crisis: Christian Reformers and the American Indian, 1865-1900 (1976)
 Richard Henry Pratt, Battlefield and Classroom: Four Decades with the American Indian, 1867-1904 (1964)
 Elaine G. Eastman, Pratt: The Red Man's Moses (1935)
 Indian Rights Association, What We Should Do For the Indian (1919)
 Lewis H. Merriam, et al., The Problem of Indian Administration (1928) "The Meriam Report"
 Walter Dyk, recorder, Son of Old Man Hat: A Navajo Autobiography (1938)
 Kay Graber, ed., Sister to the Sioux: The Memoirs of Elaine Goodale Eastman, 1885-91 (1978)
 M. Gidley, With One Sky Above Us: Life on an Indian Reservation at the Turn of the Century (1979) [Colville!]
 Frederick E. Hoxie, "From Prison to Homeland: The Cheyenne River Indian Reservation before WWI" South Dakota History 10(1979):1-24.
 William T. Hagan, "Indian Policy after the Civil War: The Reservation Experience." in American Indian Policy: Indiana Historical Society Lectures, 1970-71, pp. 20-36 (1971)

- (B) cont. William T. Hagan, "Kiowas, Comanches and Cattlemen: 1867-1906: A Case Study of the Failure of U. S. Reservation Policy." Pacific Historical Review 40 (1971):335-355.
- Donald J. Berthrong, The Cheyenne and Arapaho Ordeal: Reservation and Agency Life in the Indian Territory, 1875-1907 (1976)
- (A) (note: from page 17) D. David Tate, "The Nez Perces in Eastern Indian Territory: The Quapaw Agency Experience." in Oklahoma's Forgotten Indians, ed. Robert E. Smith (1981), pp. 8-23. (RE)
- Deloria and Lytle, The Nations Within, Ch. 3: "The Organization of the Reservations," pp. 28-36.

Week 16
April 22

"Vanishing Indian, Surviving Indian: Enduring Hardships in a Modern Age, 1900-1935"

- (A) Hamlin Garlin, "The Red Man's Present Needs." North American Review 174 (April 1902):476-488. (RE)
- Franklin K. Lane, "From the Warpath to the Plow." National Geographic Magazine 27 (Jan. 1915):73-87. (RE)
- Carlos Montezuma, "'Let My People Go': An Address Delivered. . .1915." (RE)
- Margaret Garretson Szasz, "Indian Reform in a Decade of Prosperity." Montana, the Magazine of Western History 20 (Winter 1970):16-27. (RE)
- (B) Kenneth R. Philp, "John Collier and the Crusade to Protect Indian Religious Freedom, 1920-1926." Journal of Ethnic Studies 1(1973):22-38.
- Randolph C. Downes, "A Crusade for Indian Reform, 1922-1934." Mississippi Valley Historical Review 32 (Dec. 1945):331-54.
- Gertrude Bonnin, et al., Oklahoma's Poor Rich Indians: Legalized Robbery, an Orgy of Graft and Exploitation of the Five Civilized Tribes (1924)
- John Collier, From Every Zenith: A Memoir and Some Essays on Life and Thought (1963)
- Kenneth R. Philp, John Collier's Crusade for Indian Reform, 1920-1954 (1977)

April 24

--Research Papers Due--
"New Deal for the Indian"

- (A) Deloria and Lytle, The Nations Within, Chapters 4-12, pp. 37-182 and Appendix, "A Comparison of the Wheeler-Howard Act and the Original Collier Bill"
- (B) Lawrence C. Kelly, The Assault on Assimilation: John Collier and the Origins of Indian Policy Reform (1983)
- Graham D. Taylor, The New Deal and American Indian Tribalism: The Administration of the Indian Reorganization Act, 1934-1945 (1980)
- Don Parman, The Navajos and the New Deal (1976)

April 26

"Alternatives to the Reservations: War,
Relocation and Termination, 1941-1970"

- (A) Deloria and Lytle, The Nations Within, Ch. 13:
"The Barren Years," pp. 183-199.
Peter Iverson, "Peter MacDonald," in Edmunds, ed.,
American Indian Leaders, pp. 222-42.
Josephy, Now That the Buffalo's Gone, pp. 137-
150 ("Cornplanter, Can You Swim?" concluded);
and Ch. 5: "Like Giving Heroin to An Addict:
The Reassertion of Native American Water Rights,"
pp. 151-76.

- (B) Paul A. Doris, The Navajo Code Talkers (1973)
Kenneth R. Philp, "Termination: A Legacy of the
Indian New Deal." Western Historical Quarterly
14(1983):165-80.
Vine Deloria, Jr., Behind the Trail of Broken
Treaties (1974)
Nancy O. Lurie, "Menominee Termination." Indian
Historian 4(1971):33-45.
Susan Hood, "Termination of the Klamath Tribe
in Oregon." Ethnohistory 19(1972):379-92.
Lyman S. Tyler, Indian Affairs: A Work Paper on
Termination (1964)
Joan Ablon, "Relocated American Indians in the
San Francisco Bay Area." Human Organization
23(1964):296-304.
Bruce A. Chadwick and Lynn C. White, "Correlates
of Length of Urban Residence among the Spokane
Indians." Human Organization 39(1973):9-16.
Bruce A. Chadwick and Joseph H. Stauss, "The
Assimilation of American Indians into Urban
Society: The Seattle Case." Human Organization
34(1975):359-69.
Jeanne Guillemin, "The Micmac Indians in Boston,"
in Urban Renegades: The Cultural Strategy of
American Indians (1975)
William Hodge, The Albuquerque Navajos (1969)
Jack O. Waddell and O. Michael Watson, eds., The
American Indian in Urban Society (1971)
Elaine M. Neils, Reservation to City: Indian
Migration and Federal Relocation (1971)
William T. Hagan, "Tribalism Rejuvenated: The Native
American Since the Era of Termination." Western
Historical Quarterly 12(1981):5-16.

Week 17

April 29

"Contemporary Native American Problems and
Priorities: Focus--Indian Hunting and Fishing Rights"
Panel Discussion

- (A) "Indian Hunting and Fishing Rights--Interpretive
Packet" (RE)
Panelists will be given additional articles
before class
Deloria and Lytle, The Nations Within, pp. 200-232.

- (A) cont. Josephy, Now That the Buffalo's Gone, Ch. 6: "The Great Northwest Fishing War," pp. 177-211.
- (B) Russell Barsh and James Youngblood Henderson, The Road: Indian Tribes and Political Liberty (1980)
 Vine Deloria, Jr., and Clifford M. Lytle, American Indians, American Justice (1983)
 United States Commission on Civil Rights, Indian Tribes A Continuing Quest for Survival (1981)
 Norris Hundley, Jr., "The Dark and Bloody Ground of Indian Water Rights." Western Historical Quarterly 9(1978):455-82.
 Michael S. Laird, "Water Rights: The Winters Cloud over the Rockies." American Indian Law Review 7, No. 1(1979):155-69.
 Robert S. Pelcyger, "Indians and the Winters Decision: The Greeing of the Reservation." Journal of Contemporary Law 4(Winter 1977):19-37.
 William R. Swagerty, ed., Indian Sovereignty: Proceedings of the Second Annual Conference on Problems and Issues Concerning American Indians Today (1979)
 William H. Veeder, Indian Water Rights in the Twentieth Century (1983)
 David R. McDonald, "Native American Fishing/Hunting Rights: An Annotated Bibliography." Indian Historian 11 (Dec. 1978):57-62.
 Ann Nugent, The History of Lummi Fishing Rights (1979)
 Kenneth E. Petty, "Accommodation of Indian Treaty Rights in an International Fishery: An International Problem Begging for an International Solution." Washington Law Review 54 (March 1979):403-58.

April 31

"The Drum is the Heart" Special Video-tape production of Blackfeet Indian Days, Randy Croce, producer

- (A) Deloria and Lytle, The Nations Within, Ch. 16, "The Emergence of Indian Nationalism" pp. 232-244
 Josephy, Now That the Buffalo's Gone, Ch. 7, "The Sioux Will Rise Again," pp. 215-63.
- (B) Stuart Levine and Nancy Lurie, eds., The American Indian Today (1970)
 Rex Weyler, Blood of the Land: The United States Government and the Corporate War against the American Indian Movement (1984)
 Vine Deloria, Jr., God is Red (1973)
 _____, Custer Died for Your Sins (1969)
 John R. Maestas, ed., Contemporary Native American Address (1976)
 United States Indian Claims Commission, Aug. 13, 1946-Sept. 30, 1978: Final Report (1979)
 Anthony D. Brown, ed., New Directions in Federal Indian Policy: A Review of the American Indian Policy Review Commission (1979)

(B) cont.

United States Government. Final Report: Final Report on Trust Responsibilities and the Federal-Indian Relationship, including Treaty Review (Task Force 1) (1976)
_____, Final Report: Report on Tribal Government (Task Force 2) (1976)
_____, Final Report: Report on Federal Administration and Structure of Indian Affairs (Task Force 3) (1976)
_____, Final Report: Report on Federal, State and Tribal Jurisdiction (Task Force 4) (1976)
 Joe D. Dillsaver, "Land Use: Exclusion of Non-Indians from Tribal Lands--an Established Right." American Indian Law Review 4 (No. 1, 1976):135-40.

May 1

"Will the Real Indians Please Stand Up!
 Contemporary Native Americans of the East--
 Still Indian; Still Tribal Peoples"

- (A) Deloria and Lytle, The Nations Within, Ch. 17:
 "The Future of Indian Nations," pp. 244-264.
- (B) Robert McLaughlin, "Giving It Back to the Indians."
Atlantic 239 (Feb. 1977):70-85.
 Richard Starnes, "New Indian Ripoff." Outdoor Life
 164 (Oct. 1979):15-18.
 A. Tallchief, "Money vs. Sovereignty: An Analysis
 of the Maine Settlement." American Indian Journal
 6 (May 1980):19-22.
 Francis G. Hutchins, Mashpee: The Story of Cape Cod's
 Indian Town (1979)
 Edward H. Spicer, The American Indians: Dimensions
 of Ethnicity (1982)
 Jo Jo Hunt. et al., Report on Terminated and Non-
 Federally Recognized Indians (Task Force 10).
 Part of Final Report to the American Indian Policy
 Review Commission (1976)
 Jeanne Guillemin, Urban Renegades: The Cultural Strate-
 tegy of American Indians (1975)
 Karen I. Blu, The Lumbee Problem: The Making of an
 American Indian People (1980)
 William E. Coffey, Phoenix: The Decline and Rebirth
 of the Indian People (1981)

Final Examination due date to be announced

The Indian in American History
 History 3380/American Studies 3380
 Vincent Vinikas
 Fall 1988

Course Objectives:

This course is designed to introduce students to the native peoples of North America, and to acquaint them with the wide diversity of pre-Columbian cultures. It should also provide them with a sense of the dimensions of cultural contact, and the divergent outcomes of Amerindian history as different groups adjusted to the European invasion. The course concludes with Wounded Knee.

The structure of the course demands active student participation. In addition to exposing them to a body of information, the class is also designed to enhance skills at critical thinking, scholarly research, writing, and verbal exposition.

An Outline of Topics

I. The Prehistoric Contours of Pre-Columbian Amerindia

"Beware Ethnohistorians Bearing Conclusions"

--reading: Frederick E. Hoxie, ed., Indians in American History; An Introduction (Arlington Heights: Harlan Davidson, 1988), pp.1-16: "Indian/White Relations: A View from the Other Side of the Frontier," by Alfonso Ortiz.

--discussion: For each reading assignment throughout the semester, two students will be designated as leaders, responsible for generating 15 minutes of discussion concerning issues raised by the text.

Film: Nanook of the North

--this film is shown to alert students to the extreme variation in cultures within aboriginal North America, and to introduce them to the concept of cultural relativity.

"Conquest Myths and the Puzzle of Pre-Columbian Demography"

--reading: Wilbur Jacobs, "The Tip of an Iceberg: Pre-Columbian Demography and Some Implications for Revisionism," William and Mary Quarterly (Jan. 1984): 125-132.

--reading: Alfred W. Crosby, Jr., The Columbian Exchange; Biological and Cultural Consequences of 1492

(Westport: Greenwood Press), 1972.

--reading: Alfred W. Crosby, Jr., "Virgin Soil Epidemics as a Factor in the Aboriginal Depopulation in America," William and Mary Quarterly (April 1976): 289-299.

"The Peopling of North America: The Ice Age Hunters"

--reading: Wilcomb E. Washburn, "Origins of the American Indian," The Indian in America (New York: Harper & Row, 1975), pp.1-10.

Discussion: The Determinants of Culture

--reading: Kroeber and Kluckhohn, eds., "Some Statements about Culture," Culture; A Critical Review of Concepts and Definitions (New York: Vintage, 1952), pp.159-196.

"The Great Extinction."

--reading: Peter Farb, "The Peopling of North America," Man's Rise to Civilization as Shown by the Indians of North America from Primeval Times to the Coming of the Industrial State (New York: Avon, 1963), pp.235-290.

--assignment: tentative paper topic. Bring a typed "thesis statement" to class. This should state an hypothesis you wish to investigate concerning any aspect of red/white relations in what would become the United States before 1900. Your research interest might focus on a particular tribe or individual, like the Seneca or Geronimo; it might concern a cultural artifact like scalping or a custom like Iroquois marriage or Choctaw burial rituals; it could consider some aspect of Amerind material culture--the tipi, for instance, or peace pipe. You could choose to write about a particular interaction between native Americans and the newcomers, whether it be armed conflict like the Black Hawk War, or a larger phenomenon, like missionary attempts to convert Amerinds to christianity, or the influence of alcohol on culture. The primary requirement to consider in formulating a "thesis statement" is your own interest in the subject. The end result will be a research paper of approximately 10 pages and an oral presentation of findings to the class.

"The Culture Areas of Pre-Columbian America."

--reading: Thomas E. Ross and Tyrel G. Moore, eds., A Cultural Geography of North American Indians (Boulder: Westview Press, 1987), pp.15-31; "Historical Geography and American Indian Development," by Donald J. Ballas.

II. Culture Contact on the Northwest Coast

Film: In the Land of the War Canoes. by Edward S. Curtis.

"Peoples of the Potlatch."

--reading: Harriet J. Kupferer, "The Nootka of the Northwest Coast," Ancient Drums, Other Moccasins; Native North American Cultural Adaptation (Englewood Cliffs: Prentice Hall, 1988), pp.186-211.

"Using Research Tools."

--we will meet in the reference area of the Library for a tour of the research facilities and the Native American Press Collection, and an introduction to the tools available for scholarly research on Amerindian/American relations.

III. The Peoples of the Great Basin

"Diggers."

--reading: Kupferer, "The Washo of the Great Basin," Ancient Drums, pp.54-72.

"People With Nothing to Lose."

--reading: Carling Malouf and A. Arline Malouf, "The Effects of Spanish Slavery on the Indians of the Intermountain West," Southwestern Journal of Anthropology v.1 (Autumn 1945): 378-391.

--assignment: a preliminary bibliography of primary and secondary sources. Bring a typed list of the works you will consult to study the issues raised in your "thesis statement." The list must include at least five relevant sources, both primary and secondary, arranged by author, title, publisher, and date of publication.

IV. Conflict and Compromise in the Southwest

"Peoples of the Oasis."

--reading: Robert F. Spencer, Jesse D. Jennings, et al., The Native Americans; Ethnology and Backgrounds of the North American Indians (New York: Harper & Row, 1977): "The Southwest," pp.250-311.

Film: The Chaco Legacy. by Granam Chedd.

"Bifurcation of the Pueblos."

--reading: Alvin M. Josephy, "Pope and the Great Pueblo Uprising," The Patriot Chiefs: A Chronicle of American Indian Leadership (New York: Viking, 1961). pp.63-94.

--reading: Zuni myths in Richard Erdoes and Alfonso

Ortiz, eds., American Indian Myths and Legends
(New York: Pantheon, 1984). pp. 140-143, 279-281,
327-332, 447-451.

"Coyote Steals the Sun and Moon"

"Teaching the Mudheads How to Copulate"

"The Serpent of the Sea"

"The Spirit Wife"

Midterm Examination. The exam will consist of short answer identification questions and a more extended essay. Bring a blue book and a pen.

No class. Instead of meeting at our usual class time, we will assemble at Toltec Mounds Archaeological State Park this Saturday at noon, for a guided tour of the grounds.

V. The English Invasion of the Atlantic Seaboard

"Similarities Old World and New"

--reading: James Morton Smith, ed., Seventeenth Century America: Essays in Colonial History (New York: Norton, 1959), pp.33-62: "Indian Cultural Adjustment to European Civilization," by Nancy Oestreich Lurie.

"To Progress Meant to Perish."

--reading: Francis Jennings, The Invasion of America: Indians, Colonialism, and the Cant of Conquest (Chapel Hill: Univ. North Carolina Press, 1975), pp.3-174.

--reading: Calvin Martin, "The European Impact on the Culture of a Northeastern Algonquian Tribe: An Ecological Interpretation." William and Mary Quarterly (January 1974): 3-26.

"Mortal Combat." Class-length Panel Discussion.

--reading: Alden Vaughan, "From White Man to Red Skin; Changing Anglo-American Perceptions of the American Indian," American Historical Review (Oct. 1982):

--reading: Richard R. Johnson, "The Search for a Usable Indian; An Aspect of the Defense of Colonial New England," Journal of American History (Dec. 1977): 623-651.

--reading: primary documents as follow--

John Cotton, "The Divine Right to Occupy the Land." (1630)

John Eliot, "Puritan Missions to the Indians." (1646)

William Bradford on the Pequot War, in Of Plymouth Plantation, 1620-1647 (New York: Modern Library, 1952) pp.294-296.

"A New and Farther Narrative of the State of New England, July 22, 1676."

Increase Mather, A History of King Philip's War.

selections.

"Imperial Relations and Indian Gifts"

--reading: Anthony F. C. Wallace, The Death and Rebirth of the Seneca (New York: Vintage, 1969).

--reading: James Axtell, ed., The Indian Peoples of Eastern America; A Documentary History of the Sexes (New York: Oxford, 1981), pp.9-10, 51-55, 64-71, 87-89, 200-208.

"Micmac Mothering."

"The Quest for a Guardian Spirit"

"Becoming a Woman in the Midwest"

"Wampum for Wives in New England"

"Huron Feasts of the Dead"

VI. Nations Within a Nation

"Indian Removal"

--reading: Mary Young, "The Cherokee Nation: Mirror of the Republic," American Quarterly (Winter 1981): 502-525.

--primary documents as follow--

Andrew Jackson, "On Indian Removal" (1830)

"Appeal of the Cherokee Nation" (1830)

John Marshall, "Cherokee Nation v. State of Georgia" (1831)

Andrew Jackson, "A Permanent Habitation for the American Indians" (1835).

"Peoples of the Great Plains"

--reading: Spencer and Jennings, "The Great Plains," Native Americans, pp.312-363.

--reading: Kiowa myths in Alice Marriot and Carol K. Rachlin, compilers, American Indian Mythology (New York: New American Library, 1965), pp.65-70; 173-177; 205-211; 223-225.

"The Waters Beneath: The Underwater Village"

"A World of Beauty: The Peyote Religion"

"The End of the World: The Buffalo Go"

"Saynday and Smallpox: The White Man's Gift."

"How Death Came to the World"

Film: George Catlin and His Indians.

reading: John C. Ewers, The Horse in Blackfoot Indian Culture Bureau of American Ethnology Bulletin 159 (1955): 299-322.

Papers due.

Presentations of research findings. Students must be prepared to share research with the class in a five minute presentation of major findings. The five-minute time limit

has to be enforced, so that remarks will be to the point.

"The Conquest of the West"

--reading: Dee Brown, Bury My Heart at Wounded Knee;
An Indian History of the American West (New York:
Bantam, 1970).

Retrospect and Prospect.

Method of Evaluation:

Your grade in this course will be based on the following:

- midterm examination.....25%
- final examination.....25%
- paper and presentation...25%
- class participation.....25%